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CONSTANTINOPLE.

LETTER FROM MR. SCHAUFFLER,  
NOVEMBER 16, 1859.

*"Shall a Nation Be Born at Once?"*

REPEATEDLY, of late, letters from Constantinople and the vicinity have alluded to important movements in progress, which would be revealed in due time. One such movement is spoken of in this communication from Mr. Schaufler, and certainly the statements made are not a little remarkable and encouraging. What the end will be man may not say, but we may at least indulge the hope, (a hope which should prompt to fervent prayer and earnest effort,) that this will prove to be, indeed, "the Lord's doing, and marvelous in our eyes." Mr. Schaufler, not referring to these things only, but speaking generally, says: "The progress of the work here is so extraordinary, that the plainest statement of it will partake of the romantic. If some of the encouraging prospects looming up should not prove to be, at the end, what they promise to be at the beginning, I can only say that my views of them are often considerably behind those of some of my brethren, making me appear rather in the light of a man 'of little faith.'" Were not the church at large of so 'little faith,' more extraordinary movements would be seen; and those which appear wonderful in their beginnings would more frequently prove to be, at the end, all, and more than all, that they had promised.

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The publication of the letter has been delayed because of doubts as to the expediency of publishing; and it is now thought best to omit several passages, and all names of persons and places, though by so doing the interest of the statements is greatly diminished.

## *Remarkable Movement.*

I must now call your attention to a movement among the Turks which can hardly remain without some very serious and extensive consequences. About fifteen months ago, we heard of a commotion among them. A new sect had started up, and the heresy was to be put down. We took no cognizance of it, nor did I ever refer to it in word, or by correspondence; for it did not concern me, and the rumors going about are many. The leader was an old and otherwise inoffensive man, a doctor of Mohammedan theology, and a lecturer in a theological school.

Mr. Hamlin has doubtless written to you, of his visit to Brusa, with Mr. Williams. Soon after their return, several Mohammedans called on Mr. Williams and stated that they were of the so-called sect; that their leader had written to them, after what he had heard of his (Mr. W.'s) remarks at Brusa, telling them to go to him and hear what doctrine he

preached, and to let him know. After conversation and prayer, they seemed to be greatly delighted; and declared to Mr. Williams, that these were the same views their teacher had communicated to them, with this difference only, that he proved his doctrine out of the Bible, and their teacher proved his out of the Koran. This looks strange enough at first sight, but it can be accounted for sufficiently, on closer examination. A number of these persons have, ever since, come regularly to divine service here [on the Sabbath]; have visited Mr. Williams and us, frequently, on other days; have spent evenings and nights in our houses; and the only topic of conversation is divine truth and the way of salvation.

Before I proceed, I must define a little more accurately the apparent religious posture of their minds. It appears, from what they say, that all they know of the Gospel and of Christ is the result of reading the Koran, and of the religious, prayerful meditations of their teacher. Several months since, he began to teach, more openly than before, doctrines closely allied to those of Christianity, though his mind began to wake up to his present views some ten years ago. Neither he, nor his followers, had ever read the New Testament. They were not among the purchasers of the thousands of New Testaments in Turkish, which have been selling at such a rapid rate for three or four years past. And yet, they not only acknowledge the divinity of Christ and the work of the Holy Spirit, but profess to be mere *beginners*, ready and anxious to find the full truth concerning Christ and salvation, from the Word of God itself.

Since they came into connection with us, both their leader, and those with whom we have come in contact here, have accepted, eagerly, the Word of God, and are studying it with apparent delight.

#### *Testimony of the Koran to the Scriptures.*

Upon a closer examination of their case, there is nothing inconsistent in all

this. It is, rather, strange that such a movement should not have arisen before. It is a fact that the Koran, received by the Mussulman as a divine revelation, testifies to the divine character of the Old and the New Testaments in unequivocal terms, and so repeatedly that this forms, in fact, one of the chief tau-tologies of that tedious book. From one end of it to the other, from the second sura, or chapter, to the ninety-eighth, near the close of the book, you find scattered along, no less than one hundred and twenty-seven commendations, or endorsements, of the Law and the Gospel, as the Word of God. They (i. e. the Old and New Testaments) are sometimes even called "Furcan," or the "Distinction" (of good and evil)—the highest title claimed by the Koran. And as this testimony is borne through nearly the whole Koran, so does it extend also through Mohammed's whole life. For in the suras pretended to have been revealed at Mecca, before the Hegira, there are sixty-five such passages; and in those dictated at Medina, after the Hegira, there are sixty-two. *Nor is there a single passage in the Koran in which the purity of the Scripture text is called in question.* The charge of corruption is an after-thought of Mussulman doctors, and belongs to their tradition, which has of late fallen much into discredit, and its religious injunctions into desuetude. The Koran, farther, acknowledges the miraculous conception and birth of Christ, and his prophetic character; and ascribes to him the judgment of the quick and the dead at the last day. Much is said of the Holy Spirit, of faith, and of the fear and the love of God. I might mention other things, but I forbear. Of course the sonship of Jesus, (in the coarse sense suggesting the assumption of the Virgin into heaven,) the doctrine of the Trinity, and various other points of Christian doctrine, are opposed in the Koran; and all is mixed up and confounded in the crazy way in which that book was dictated, and ultimately arranged.

Still, with almost naïve inconsistency, it insists on the divine character of the Bible, and often treats with irony, or with indignation, those who reject it, threatening them with eternal ruin and frightful torments.

Now while there is abroad, generally, a spirit of religious inquiry, and has been, among the Mussulmans, ever since 1855; while many are turning infidels, and still more are looking towards the Gospel, with inquisitive glance and candid interest; is it so very strange, that a serious old man should begin to think of Jesus—his miraculous birth, his miraculous power, his prophetic office, his death, and his coming to judgment? Should it be pronounced impossible for him to seek that divine Spirit, of which the Koran speaks repeatedly, and, aided by his inward light, to see and experience more than it was ever intended by the false prophet to convey? And would it be any more than must be expected in these days of revivals and divine power, if these newly awakened inquirers should come by thousands to the text, and the undiminished doctrine of the sacred Scriptures? Surely not.

#### *New Teachings—Results.*

Well, some months ago this man began to preach what he knew of Christ, in the houses of his disciples, and the result, as stated by these persons, is stupendous. In five months, they say, there were some 10,000 decided adherents to his doctrine, and some 20,000 who sympathized with his views, known or supposed to exist. That these are round numbers, for the accuracy of which they cannot vouch, these men frankly confess. They think there must be as many as that. I need not say that they may be very far beyond the reality; but that the movement is a great one there can be no doubt, from other considerations than their statements or estimates.

The individuals referred to, with whom we are having intercourse, have been con-

versed with by missionaries, by brethren from the Armenians, and by all the Osmanlee brethren; and there is but one impression about them. They are serious, humble, affectionate, confiding, prayerful, and anxious for divine truth; and they very much bear the aspect of young converts. They desire to enlighten and save others also. They have secret meetings for prayer and conversation. They—at least many of them—have ceased going into any mosque. They suppose that this is a work which God has commenced, and which he will carry eastward into Asia. They are on the most affectionate terms with the baptized and professing Mussulman Christians, look with entire confidence to the missionaries, and have declared, repeatedly, that they are children in knowledge, and are ready to be set right on all points, in the light of divine truth.

Mr. Schaufler closes his letter with an appeal to the Prudential Committee to "make haste and furnish men and means" for the work in Western Asia; "that the harvest, vast and white, fall not to the ground."

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#### LETTER FROM MR. BLISS, JANUARY 26, 1860.

#### *Support of Their Own Pastor by the Church in Pera.*

MR. BLISS sends a translation of a letter to the missionaries from the Evangelical Church in Pera, which announces, in very pleasing terms, the exceedingly gratifying fact, that the church has taken "upon itself the entire responsibility of its pastor's support." The importance, and value to the missionary cause, of such a step in advance is well presented by Mr. Bliss, and his letter furnishes a most appropriate introduction to the letter from the church. He writes:

On the other half of this sheet you will find the translation of a letter lately received by us from a committee of the Protestant Armenian Church in Pera. You will rejoice to hear of this decided step in advance on the part of one of our young churches. We hail it as "the beginning of the end." We trust that the noble and most praiseworthy ex-

ample set by this church will in good time be followed by others; it can hardly fail of exerting a powerful influence upon all. The Pera church has for some years been paying part of its pastor's salary. This last decision, however, is quite an advance upon what it has heretofore done, and the execution of the decision will necessitate no little self-denial on the part of its members; for they are still few in number and, as a body, poor in this world's goods. But they are hopeful and courageous. Their present movement has in it all the elements of success. It was undertaken not from any special pressure on our part, but as a matter of principle, for the good of the church itself, and for the promotion of the interests of Christ's kingdom in the land; and we believe that, by the favor of God it will succeed, and bring great blessings in its train.

The letter of the church gives evidence that its members are already experiencing some of the happy results of their new position, in the more intimate and more endearing relations into which they are now brought with their pastor. May no root of bitterness ever spring up to trouble them. Their pastor, the Rev. Simon Eutyjian, is an able minister of the New Testament, much loved and honored by us all. One of the deacons of the church is the veteran disciple Vertanes, once a priest in the Armenian church. Having been brought to the knowledge of the truth nearly thirty years ago, through the instrumentality of the tract, *The Dairyman's Daughter*, he has from that time to this, through much persecution and many trials, continued steadfast in the service of Christ. Among the younger members of the church, also, are some most excellent brethren. We commend them all, particularly in reference to their present enterprise, to the special prayers of their Christian friends in America.

We commend, also, the fact that churches on missionary ground are, one by one, (slowly indeed,) becoming self-

supporting churches, and then, by another step in advance, themselves missionary churches, to the consideration of those at home who seem to look with so much dismay upon the ever-expanding demands of the missionary work. There will be some subtractions amid the many additions to the burdens which the claims of a dying world, from year to year, roll upon the church of Christ.

#### *Letter from the Church.*

(Translation.)

To the Missionaries of the American Board at Constantinople:

*Reverend and Beloved Brethren in Christ Jesus.*—You are already well aware, that it has long been the desire of our church to secure for itself an (independent) existence as a Christian body, by establishing and strengthening within itself those God-given principles which would not only insure that (independent) existence, but which would also be its present life and strength.

But not only have our poverty and the smallness of our number prevented the immediate realization of our desire, but, in the very nature of the case, it was necessary that we should pass the youthful and inexperienced portion of our existence under the watchful care of guardians.

From the depths of our hearts do we bless the Providence which, through the infinite goodness of God, has visited us, and through the instrumentality of your society, has placed us in our present happy enjoyment of Gospel privileges; and not only so, but put it into your hearts to exercise paternal care over us in our necessities, to the present time.

Wherefore, reverend brethren, being assured that it has also been your most earnest desire from the beginning to see these young churches in a state of maturity—self-governed and self-supporting—we hasten to communicate to you the decision of our yearly meeting in reference to this matter, which is that, commencing with the year 1860, the Pera church promises to take upon itself the entire responsibility of its pastor's salary, instead of doing this only in part, and depending for the rest upon aid from your treasury.

We wish also, on this occasion, to communicate to you, and through you to your society, the assurance of our heartfelt gratitude and lasting appreciation of the kind aid which you have to this time rendered us, and which has made it easy for us to attain to our present happy position.

We already taste the sweet and precious influences of the holy pastoral relation.

The pastor is ours—we are his. He labors and plans for us, and we care and provide for him. Blessed relation!

Finally, dear brethren, be assured that the cessation in this respect of our relations with you, does not look at all towards any separation in our holy bond of union; but the rather do we hope that, through the blessing of the Father of mercies, it will be the occasion of strengthening and increasing more than ever the strong bond of Christian love and brotherly affection between us.

Receive this as the assurance of the lasting gratitude of [our] hearts.

We remain very faithfully yours, in behalf of the Evangelical Church in Pera,

E. VERTANES.  
HOVSEP HAROUTUNIAN.  
HAGOP MATEOSIAN.

Pera, Dec. 31, 1859.

### *PHILIPPOPOLIS.*

LETTER FROM MR. MERIAM, JANUARY  
17, 1860.

#### *Getting Established.*

THE Herald for March contained a letter from Eski Zagra, one of the new stations in European Turkey, among the Bulgarians. Labors were commenced at Philippopolis, by Messrs. Meriam and Clark, a few days before Mr. Byington established himself at Eski Zagra, and in this letter Mr. Meriam gives some account of the place and the circumstances under which they enter upon their missionary work.

After mentioning that just a year had passed since he left New England, and briefly sketching the way in which that year had been passed, gratefully acknowledging the divine goodness, and speaking of his study of the language, first with Mr. Riggs, at Constantinople, for some weeks after his arrival, and then at Adrianople, he writes:

A desire to reach our own field soon disturbed again our quiet study, and I left Adrianople for Philippopolis on the 18th of August, with the purpose of securing a house. This proved to be no easy matter, as the Greek priests were ready to do what they could to oppose my taking any of the very few empty houses in the city. It was only after a second journey to Philippopolis, and much trouble, that a house was finally

secured on the 14th of October. October 22, Rev. J. F. Clarke and wife arrived, accompanied by Mrs. Meriam. In process of time all our goods arrived safely, and it was a joyful work to unpack, arrange, and settle down into regular life. Our house we hired for one year, and, although it was small for two families, Mr. and Mrs. Clarke and ourselves determined to occupy it together.

#### *The City and People.*

We find Philippopolis to contain about 12,000 houses, or from 60,000 to 65,000 inhabitants. As far as we can ascertain, this population is divided as follows: Bulgarians, 25,000; Mohammedans, 18,000; Greeks, 15,000; Jews, 2,000. French, Armenians, Gypsies and others, make up the remainder. Surrounding the city, within a circuit of perhaps twenty-five miles, are three hundred and sixty-four villages, including a large population, the great proportion being Bulgarians. These villages are easy of access, and some of them afford a health retreat in summer. There are resident here Vice Consuls of Russia, France, Austria and Germany. We find no representative of England. A few French traders, introduced by the French Vice Consul, do business here. The bazaars and shops are mostly occupied by Greeks and Turks. The Bulgarians are mostly laborers, cartagees, gardeners, wood-choppers, water-carriers, &c.

#### *Education—Religion.*

Except among a small class of wealthy Bulgarians, and a still smaller class of Mohammedan clergy, there is little here that can be called education. There is a Turkish school for the training of Mohammedan priests; and there are three schools for Bulgarian and Greek boys, where the Greek and French languages are taught; but the great mass of the people are wholly ignorant of books. Women and girls receive no instruction. The majority, probably, of the Bulga-

rians of the laboring class cannot read. All listen with astonishment as we tell them of free public schools and Sabbath schools in America.

The city contains from forty to fifty Mohammedan mosques, and eight nominally Christian churches. Of the latter, six are under the control of the Greeks and two under that of the Bulgarians. It is needless to say that the church service of the Greeks and Bulgarians is a mere superstitious ceremony—a dead and fruitless formality. The Christian churches here are twice dead. The priests are ignorant and worldly, and the people, degraded picture-worshippers. We are laboring as in a valley of dry bones, and yet not without some encouragement. The threatened anathemas of the Greek clergy have not prevented many of the people from conversing with us. Many have shown us kindnesses, and from unexpected quarters we have been encouraged.

#### *Preparation for the Missionary Work.*

It has rejoiced our hearts to find here a state of preparation, in some sense, for missionary work. True, gross ignorance, degradation and sin abound. True, superstition and idolatry, and worship of the false prophet, enslave and darken thousands of souls. As the waters rise in winter and cover the plain, and surround the city, so virtual heathenism has overwhelmed this people; yet, as there are granite ledges lifting themselves, and the houses built upon them, out of the water, so there are some minds rising out of this heathenism and inquiring for better things. We have been providentially brought in contact with some of this class; with some who sigh for education, books, schools, the advancement of civilized nations, and perhaps for true spiritual life. Among the better class of Bulgarians there is a strong and growing desire for a school for girls, and more schools for boys. A number of Greeks show a seeming eagerness to understand just what the

New Testament teaches. These things encourage us, while they cause us to feel that other than inexperienced laborers are needed here.

#### *Helpers—Labors.*

We have, already, two to labor with us, one, a native helper, a Greek from Asia Minor, and the other a colporter, also a Greek, whom we found here. Our native helper seems to be a pious and efficient man. He certainly has entered upon the work with much of his heart in it. Our colporter has been in our employ only since January 1. He speaks Bulgarian and Turkish as well as Greek.

We have had, as yet, but a small supply of books. The Bulgarians do not purchase the Testament of us now, owing to the anathemas of their ecclesiastics, but for other books there is a demand exceeding our ability to supply. From the first, we have maintained, with the aid of our native helper, a service in Turkish, every Sabbath. We have never been without one or more attentive listeners to the words spoken by our helper. Sometimes as many as six or seven have attended. It only remains to be said, that we are all pursuing the study of our different languages with such means and powers as we can command. Mr. Clarke has secured the services of a young, well-educated Bulgarian, and is making rapid progress in that language. My own teacher in Turkish is a Mussulman, who has nearly completed his study preparatory to becoming an Imām. He has become quite interested in the New Testament, and says he shall be better fitted for his future labors if he understands that book as well as the Koran. He occasionally brings other Turks with him when he comes to give us instruction. I find the language difficult, but pregnable.

With the exception of colds, induced by an almost constantly damp atmosphere, we are all enjoying good health.

**CESAREA.**

**LETTER FROM MR. FARNSWORTH, JANUARY 13, 1860.**

**Jubilee Offering to the American Board.**

WILL not such a movement as is here spoken of, by one of the feeble mission churches of Asia, provoke some in the United States to good works? Mr. Farnsworth writes:

The people of Cesarea are much interested in the project of a "Jubilee offering," and have contributed according to their ability. We observed the first Monday of the year as a day of fasting and prayer for the conversion of the world. It was faithfully observed by nearly all our people, the public exercises at the chapel were well attended, and a good degree of interest was manifested in all the exercises. At the morning prayer meeting, the duty of doing good to all men as we have opportunity was presented, and some of the ways in which those present might do good were pointed out. Among others, the matter of a Jubilee offering to the American Board was named. At the close of the meeting, one man came forward and offered two dollars as a beginning of such a contribution. In the course of the day, several others came to me and expressed a desire to give. At the monthly concert in the afternoon, a committee was appointed to visit all the members of the congregation, and give them an opportunity to subscribe. The result is a subscription to the amount of \$26.40. The list is not quite full, and I hope it will be made up to \$30. You will remember that this is a *special* offering, entirely distinct from our monthly concert collection, which for January is \$1.75. It was a pleasure to see the anxiety of these poor people to have a part in this Jubilee offering, and it is a great pleasure to them to bring a special gift at this time to the society, which, under God, has been the means of leading them from darkness into marvelous light. Besides, they all seemed to want some part in the good

work which the Board is doing in all parts of the earth. Feeling that it is their duty to send the Gospel to those who are sitting in the region and shadow of death, they are glad of this opportunity to fulfill the Lord's command.

**Examples of Liberality.**

I have seen some examples in Cesarea which are worthy the attention, it may be, of more favored Christians in America. One woman said: "I am extremely anxious to give, but have nothing. I will, however, give anything that I can earn by any work that I can find." Another—once in better circumstances, but now very poor—brought, as the only thing which she could spare, a pin; a little ornament worth some eight or ten cents. One, and she not a member of the church, who does washing when she can find an opportunity, at from 15 to 20 cts. a day, brought 50 piasters (about two dollars) and said: "I am willing to give the earnings of one day every week to send the Gospel to those who know not Jesus." Men who are often in great perplexity to know how they shall procure bread for their families, brought from twenty cents to two dollars.

Shall not the example of these brethren and sisters in Cappadocia, so lately gathered from a corrupt and ignorant Armenian community, provoke their brethren and sisters in more favored lands "to love and *good works*?" If all those who contribute to the funds of the Board will give, in proportion to their ability, as these have done, not only will the debt of the Board be entirely cleared off in 1860, but your Jubilee meeting in Boston will find an abundance in the treasury; the financial concerns of the society will be in harmony with the providence of God, which is so distinctly saying: "Go up and possess the land." May the Lord cause his people to come up to the noble work which he has prepared to their hand; and may his Spirit also bless the means used, and this be a year memorable through eternity, for the conversion

of multitudes of those who sit in darkness.

ARABKIR.

LETTER FROM MR. RICHARDSON, DECEMBER 31, 1859.

*Statistics.*

WRITING at the close of the year, and having just completed a tabular view of his station, Mr. Richardson sends some statistics which, when it is remembered that Arabkir has been occupied as a station but little more than six years, will be regarded as most cheering, and some general statements in regard to the field around that city. He says:

We this year report eight out-stations. Our average congregation on the Sabbath shows a slight increase. The number of new members added to our four churches, on profession of faith in Christ, has been 23. The number added last year was 17; making the present membership 89, or in all, from the beginning, just 100. Our common schools, though diminished in numbers, show an aggregate increase of pupils; and what is encouraging, as showing that public opinion is changing on the subject of female education, this relative increase has been greater in the number of girls, than in that of boys. The number of persons employed in various capacities, as helpers, has been 18; including five students from the Theological school at Kharpoot, who are spending their winter vacation as teachers and colporters. No helpers are now employed who are not members of the church. The Protestant civil community numbers ninety houses, including 417 persons.

*Villages around Arabkir.*

After speaking of the sale of Bibles and other books, of missionary touring during the year—which had amounted to sixteen trips, and 1,645 miles of horseback travel, occupying 170 days—and of communion seasons at the station and out-stations, he adds:

I propose to occupy the remainder of my sheet with a brief account of the Armenian villages of Arabkir, a tour

among which I have just completed. These are all situated at distances of from two to eighteen miles south and south-east from the city—(Turkish *schehr*, a word much resembling our Saxon *shire*; and, indeed, in Bible and Oriental usage, “city and its villages” much resembles what we understand by the term *shire-town* and its dependencies.) The Christian villages of which I am speaking are fourteen in number; containing from four to 140 families each; or an aggregate of about 500 houses,—a Christian population of say 2,500. With two or three exceptions, each of the villages, which I have denominated *Christian*, has more or less of Turks. And indeed, these, together with the exclusively Turkish villages in the same district, make up a Mussulman population which must considerably exceed the Christian. At the largest of these Armenian villages, *Mashkir*, which contains 140 Armenian and 15 Turkish houses, we have had, for several years, a flourishing church and congregation. At another, *Shapik*, exclusively Armenian, containing forty houses, there is a church of thirteen members, and an average congregation of forty-five or fifty. At the time of my last visit I called at most of the principal houses on Saturday. On the Sabbath there were about eighty persons present at the communion service; all of whom paid good attention to the preaching and other exercises. At two others, *Vank* and *Agn*, situated only one hour apart, there are a number of tried friends of the truth, whom we hope, ere long, to gather into a little union church. Of *Dsak*, a village of sixty houses, we have taken possession the present winter, in the midst of many difficulties and much opposition.

At *Kooshna*, I recently called on the head man who, having beaten, drove away two of our colporters last summer. We have hope for the man and his village. At *Ehnetzik* we were kindly entertained by B. who had been servant to an English gentleman, and went home with him to Glasgow in 1855. This

young man had also resided for a time at Antioch, and was acquainted with our brethren there. He has a good supply of books in Armeno-Turkish, and came home a Protestant; but he frankly told us, that so great was the opposition and so many the annoyances on the part of his neighbors and friends, that he had yielded and gone to the church. At each of the other villages, *Vakshun*, *Zabpolvar*, *Grdni*, *Hasguni*, *Horoch*, *Samogun*, *Anshertik*, and *Ambergan*, there are a few who more or less fearlessly show some attachment to the truth. Like Paul, who was unexpectedly met by brethren at the Three Taverns, we also, whenever we go abroad, meet with some for whom we thank God and take courage.

### *Southern Armenian Mission.—Turkey.*

#### *MARASH.*

**LETTER FROM MR. WHITE, JANUARY  
2, 1860.**

MR. WHITE had been at Marash just seven months when he wrote, and expresses the feeling that, "though many times sore perplexed, troubled on every side, and cast down," the Lord had indeed been a present helper, and goodness and mercy had followed him. He writes briefly, but communicates pleasant intelligence.

#### *Religious Interest.*

When I last wrote you, November 22, I was in much sorrow on account of the state of our congregation; not that there were any outward turmoils or troubles, but because a deep sleep seemed to have settled down upon us, and there were no signs of spiritual life. Happy am I now to be able to say that God, in his great mercy, has not left us. He has taken away that slumber, and is granting us his Spirit; as yet, only a beginning, we trust, of a great refreshing from on high.

In the latter part of November, the city was divided into twenty districts, and two brethren appointed in each district, to labor for its spiritual welfare. These brethren visit all they can among

the families under their care, and gather them together one evening in the week for prayer and religious conversation. We feel that they are a means of great good.

Two weeks ago yesterday, notice was given, that if any wished to converse respecting their souls' welfare, we would be happy to see them in the study every Monday morning. The next day nine came, and last Monday fifteen. It is a pleasing sign, that of those who came, about one half are members of the church. Of those who are not members, three or four give good evidence of having recently given their hearts to Christ. We rejoice in these evidences of the presence of the Spirit of God, and our earnest, longing prayer is, that it may so pervade our congregation that not one heart shall remain unsubdued to Christ. Next Thursday has been appointed as a day of fasting and prayer, to plead for the outpouring of the Spirit.

#### *Additions to the Church—School.*

Examinations for church membership were begun November 22, and continued two weeks. Thirty-four came, of whom five women and eight men were received; making the total number received this year, fifty, and the total membership of the church, one hundred and forty-four. Of the twenty-two not received, a number gave some evidence that a work of grace had been begun in their hearts, but it seemed best to defer their reception for the present. The thirteen were received Sabbath before last, and the Lord's supper was administered yesterday.

I am very happy to be able to say that, *at last*, a teacher, Killisli Avedis, has been secured from Aintab to give instruction in "*the higher branches*," and that our young men are now being initiated into the mysteries of Arithmetic, Geography and Grammar. This, we trust, is the germ of a Marash High School, and the dawning of a new day to our young men and women.

*Protestant Honesty—Temperance.*

Mention is often made of the integrity and honesty of the Protestants in Turkey. Let me narrate an incident which occurred here last week. Every one who has lived in the East knows with what hatred the custom-houses are regarded, and how every one, who by lying or stealth can avoid paying duty, feels that he is thus doing God service. One of their rules here is, that goods taken to be sold in the Marash villages pay no duty, while those for other villages do. A Protestant, while trading in the Marash villages, crossed over the line, and sold in the Aintab district. On returning to Marash, he went at once, of his own accord, to the officer, and paid him forty-eight piasters—the customs due on the goods he had sold in the Aintab district. The officer was amazed at such an act of honesty, and handed him back one-third of his money. Possibly, in all Turkey, no Armenian or Catholic could be found who would do such a deed.

Before the Gospel came to Marash, nearly every family used more or less wine; but, although many of our people still own vineyards, last week not a quart of wine could be found in a Protestant house, for the communion!

*Syria Mission.—Turkey.**DEIR EL KOMR.**STATION REPORT.*

In reporting his station for the year 1859, Mr. Bird speaks of the Sabbath congregation, the attendance on evening prayers, and the Bible class, as having increased, though the congregation now averages but about 25. "A few consciences have been awakened, and an instance of conversion has rejoiced our hearts." A native helper, who had made himself very useful, has thought it his duty to leave the place. "The schools are more than usually prosperous." The average attendance at the girls' school is now 35. "The boys' school has been greatly augmented of late. In fair weather the attendance exceeds 100." "In adjacent villages, five schools have been in operation, containing from 120 to 150 scholars."

*General Progress.*

In concluding the report Mr. Bird says:

In general, it may be added, that the work in this part of the field has progressed more than usual. Every department shares in this progress. We rejoice in the evidence that light is spreading and bigotry melting away. There is an increased demand for schools and for religious instruction; the necessity for laborers, both native and from abroad, is more urgent than ever; and the efforts of the enemy here have failed of success, to a degree beyond my most sanguine expectations. Many of the patrons of the Board, and readers of the Herald, cannot, from their stand-point, appreciate the value of what seem to them scanty results. Every gain here has ten-fold the moral power that it would have in America. We are to take into consideration the tenacity with which this people cling to ancient customs and hoary superstitions. The attempt to introduce the Gregorian Calendar among the Greek Catholics is a good illustration. *Nominally*, this sect hold to the infallibility of the pope and the Romish church. *Nominally*, they class the Greeks, who still remain firm, among damnable heretics. Yet, when their infallible head requires them to abandon certain forms peculiar to the Greek church, and adopt those of Rome in their stead, the great majority rebel. With the strangest inconsistency, rather than change some of their old non-essential rites, at the instance of the successor of St. Peter, they prefer to cast off their allegiance to him, and if possible, become an independent sect. Yea, sooner than yield, they will rush for refuge and repose into the detested embraces of their former, but heretical mother. Such is the supremacy of *form* over *creed*.

*The Board's Jubilee—Appeal.*

The approaching year is to be a *Missionary Jubilee!* Will it simply be a fact that half a century has passed since the organization of the A. B. C. F. M.? Are

we only to read glowing accounts of anniversaries, celebrations, stirring speeches, and "sitting in heavenly places?" Shall a bow of promise fling its arch over the American churches, and celestial scenes appear portrayed with all the vividness of reality to our imaginations, and yet, shall the beautiful vision fade as a dream? Nay, verily, that cannot be. We confidently look for joyful results. A new era must some day dawn upon the cause; and has not the time now fully come? Will not the mites of the poor and the donations of the rich pour an overflowing, golden tide into the treasury of the Lord? Will not the snow-white wings of commerce exultingly bear to every clime the Gospel heralds? Will not prayer, united and earnest, as never before, rise towards the throne, of sweeter odor, far, than the incense clouds of Mount Moriah? Then may we expect the windows of heaven to be opened, and our eyes to behold more than our feeble faith was wont to imagine.

For years have we, as individuals and as a mission, by every method in our power, endeavored to secure necessary success. How have our hearts ached over the sad breaches made in our number! How would they have leaped for joy to welcome to these shores fresh heralds of salvation! Is not such joy in store for us this year? You will not disappoint us. Give to benighted Syria, special cause to celebrate a *glad Jubilee*.

#### Nestorian Mission.—Persia.

LETTER FROM MR. COCHRAN, NOVEMBER 30, 1859.

#### *Meeting of Graduates.*

In a letter from Mr. Coan, published in March, reference is made to an interesting meeting of graduates from the seminary for young men at Oroomiah. Mr. Cochran, who now has charge of the institution, gives the following account of this meeting, and of the cheering results of past efforts in the school, which was formerly under Mr. Stoddard's care.

We have long had in contemplation a general meeting of the alumni of our seminary, but circumstances have prevented its being held until the present autumn. To our invitation—exclusively to those who had completed their full course—a prompt response was given, and, personally or by proxy, the whole number of graduates, (sixty-two,) were represented. A meeting of two days was held, which proved a rare intellectual and social treat. All personalities and unpleasant reminiscences, so far as there might have been any, were carefully avoided; and with all the ardor of youthful feeling and oriental temperament, the young men gave themselves up to the enjoyment of this intellectual and fraternal festival. Addresses on subjects assigned were committed, and pronounced with animation and propriety; and several topics for voluntary discussion and remark were taken up with promptness, and discussed with a courtesy and dignity of manner far exceeding our expectations. Whatever deficiency may have appeared in other respects, there was certainly evinced no lack of fluency in speech, or happy adaptation of language and address.

Among the several practical subjects discussed, that of pastoral labors and responsibility was made specially prominent. The trials and various experiences of the several speakers were freely rehearsed, and different methods for increasing the efficiency of their labors were suggested. A short and characteristic speech of Pastor John, of Geog Tapa, giving his sad experience in attempting to carry on matters of trade in connection with pastoral and revival labors, produced, as it is hoped, more than a momentary impression. In the evening a sermon was preached adapted to the occasion, from Rom. xiv. 7. "For none of us liveth to himself."

Considerable time was spent in presenting personal narratives and reports. Not only statements respecting their employments, but in regard to their per-

sonal piety and experience, their domestic relations, family devotions and the like, were freely made by the graduates. In one or two instances the impenitent sinner stood up, in turn with the hopeful believer, to relate what he seemed to feel was wanting in his experience. The frequent allusions, in this connection, to the sainted Stoddard, were often affecting, even to tears.

*What has been attained.*

These reports exhibited much that is encouraging in our labors for the youth of this people. It will be borne in mind, that we are obliged to receive, in general, not only the impenitent, but those who have enjoyed almost no religious instruction. In this respect we must undertake their education "upon speculation." This is a simple necessity, as no other youth are to be found; but we are happy to feel that the undertaking is not without some ground for assurance of a profitable result. Of the 62 graduates, 56 are now members of our communion and give credible evidence of piety. Two or three of the remaining six are also indulging hopes. Forty of the whole number are laboring as preachers in their respective villages, and fifteen others are employed as teachers and preachers a portion of the year. They are generally young men of good abilities, having been selected from a large number of candidates, and many of them are distinguished for ardent and decided piety. Altogether, they are a group of young men from whose instrumentality and influence we may expect much for the elevation and salvation of this people.

The occasion was one long to be remembered by them, and we cannot doubt all pressed the parting hand with better purposes, and higher resolves for usefulness. The afternoon of the second day was devoted to the examination and ordination of six of the young men, as evangelists and pastors of their respective flocks.

*Madras Mission.—India.*

LETTER FROM MR. WINSLOW, DECEMBER 28, 1859.

*Examination of the Schools.*

MR. WINSLOW gives, in this letter, a very full account of the annual examination of the school in which he has long been so deeply interested. The narrative must be considerably abridged for use in the pages of the *Herald*; but the more important parts are given, and will, it is believed, answer the purpose designed by the writer more fully than if the whole letter were published.

The annual examination of our English and Vernacular Grammar School was held in the Chintadrepettah church, on the 22d instant, from five to half past seven o'clock. Unexpectedly the "Doveton College," and the "Military Female Orphan Asylum," at the latter of which the Governor presided, held their anniversaries at the same time. This prevented many of our friends from being with us who had expressed their intention of coming. We had, however, a very large assembly of natives, and a respectable gathering of English ladies and gentlemen; among whom were the adjutant general of the army, the chief engineer, the senior Scotch chaplain, and many other ministers.

W. Elphinstone Underwood, Esq., collector of sea customs at Madras, presided. There were present 68 girls and 140 boys, from the vernacular school, and 197 lads of the grammar school; or a little more than 400 pupils. There are also 20 girls and 180 boys at Royapuram. The schools had all been carefully examined in private, so that it was necessary to do little more than read the reports of the examiners and distribute the prizes.

Particulars of the public examination of the different classes are given, and then "the substance of the reports of the private of examiners," which were read in public. A few extracts only will be given here from these reports.

The Rev. Stewart Wright, Junior Chaplain of the Scotch Church, who examined differ-

ent classes on various portions of the Scriptures, says: "I was much pleased with the intelligence of the boys, and the knowledge displayed by many of them, of holy things." Of the first and second classes he remarks: "They answered very well, but yet, regarding the examination as a whole, I should have been glad to see them a little more perfect in their knowledge." "The third class did remarkably well, displaying a proficiency most pleasing. I examined them in St. Luke's Gospel, confining their attention to the parables. These they were not only able to remember and repeat without a mistake, but what is more to the purpose, on being questioned thereon, they showed that they understood the meaning of what they were repeating. Of the remaining two classes which I examined, one in St. Matthew's Gospel, the other on 'Scripture Lessons,' I have pleasure in reporting favorably. Of course, as in all other classes, a few boys stood prominently forward in excellency; yet all of them showed that they had not been unmindful of their lessons, or inattentive to the instructions of their teachers."

The Rev. George Hall examined classes in history, and says of the first and second classes: "I very closely examined them on portions of the book, [a history of India,] taken up at random, and far removed from each other, and their answers were both ready and correct; they have a very intelligent knowledge of all the principal events in the history of their own country." Respecting portions of English history to which they had attended he reports: "Here, as in the history of India, I was greatly pleased with the correctness of the answers of nearly all the students. I can confidently say, that the examination of these classes in history was highly creditable, both to their teachers and themselves." Col. Maitland states, that he "was much pleased with the examination of the mathematical classes." "The first class appeared well instructed in the first book of Euclid. In Algebra, they were a little backward, and slow in working the problems." "The second class acquitted themselves well in the first part of practical Geometry and the definitions in Algebra." "The other classes—with the exception of the fourth, in the compound rules and reduction—did not appear to advantage."

#### *Superintendent's Statement.*

In connection with the reading of these reports of examiners, the superintendent made the following statements.

"This is the fourteenth examination

of these schools, in their present form. There have been vernacular boys' schools from the commencement of the mission, in 1836; an English school was begun at Royapuram the next year, and also a girls' school about the same time.

"When a report of the mission was printed in 1843, there was an English school at Chintadrepettah, containing 45 lads. This was the germ of the present grammar school. At the public examination of the schools in 1848, there were 80 lads in that school, and from all the schools 747 pupils were present, of whom 300 were girls, most of them from respectable families. Want of expected missionaries, and of funds sufficient to maintain all the schools, has led to their decrease, while the call was, and is, constant for enlargement. Less than three rupees a year will educate a boy, and four rupees a girl in one of the vernacular Christian schools; where the pupils, who would otherwise be without instruction, or taught in the presence of an idol and only from heathen books, filled with absurd fictions and polluting legends, may be educated in useful human knowledge, and especially in the Word of God, which is able to make wise unto salvation."

#### *Present State of the Schools.*

"The pupils in the grammar school are now 197, of whom 175 are Hindoos—of all castes, from the Brahmin to the Pariah, (though of the latter the number is not large,) 13 Protestant Christians, 8 Romanists, and one Mohammedan. All classes mingle together on the same forms and seats. The pupils, except a few excused on account of poverty, pay an entrance fee of four annas; and the same monthly, for tuition. This may lessen the number in attendance, but it increases the respectability of the school, and tends to insure regularity. The parents of the lads, however it may be with the boys themselves, do not like to lose what they have paid for."

"The students in the grammar school,

and the girls and boys in the vernacular schools, all attend church on the Sabbath, and nearly all also attend a Sabbath school, for an hour before the service commences. The vernacular schools, teachers and children, also come to the station once a week, on a week day, as Bible classes; and the girls attend daily on Mrs. Winslow, for instruction in needle-work and in the Scriptures. Mrs. W. also hears one class of the English school, in the Bible."

#### *Great Object Sought.*

"The superintendent spends one hour every morning in the Christian instruction of the grammar school, connected with Scripture reading and prayer. Conversion of the soul to God is the great object kept in view, but the importance of whatever may be preparatory to that, or even of temporal benefit, is not overlooked. The native children and youth, in all well managed mission schools, are entirely different from those in schools without the Bible, and altogether more hopeful. Many of the Hindoos are sensible of this. A respectable native in a government office, who has a brother in this school, lately wrote that he wished him to go to the University, but first to be thoroughly grounded in *morality* in this mission school.

"Still, while we would rejoice in being permitted to do any preparatory work, if it be but to break up the fallow ground or cast in the seed, we mourn when there is no harvest. We mourn when precious youth, who seem almost ready to enter the kingdom, are kept out, and are still slaves to sin and to soul-destroying idolatry. There has been no baptism in the English school this year. Of those connected with the vernacular schools, three male teachers and one female have been received to the church; the latter, and one of the former, by baptism. Another female, who collects girls, has also asked for baptism. She is by birth a heathen of a caste family, but formerly taught in the school."

#### *Encouragements.*

"We have encouragement from the past, in the evidence that more than a dozen hopeful conversions have taken place in the school, or soon after the individuals left it—two or three of whom are now native preachers; and from the fact that large numbers of the pupils have obtained desirable situations in various government offices, where they may have influence, or are employed in schools or in mission service.

"Three girls have been admitted to the church, one of them by baptism. She is about to be married to a native preacher, a candidate for ordination by our Wesleyan brethren. Many others, of both sexes, have been brought in a measure under the influence of truth, and better fitted for their duties in life. It is matter of congratulation, that in Madras, generally, we have known but little of the evils talked about in Calcutta, and perhaps in Bombay, of bringing forward educated young men to *oppose* Christianity. They almost all, here, respect the Bible, however they may be prevented from following all its injunctions. Missionaries are often invited to share in their deliberations in literary societies, and to take the chair at some of their anniversaries. 'Young Madras' is therefore, in some respects, different from 'Young Bengal'; probably because *education* has been much more under the control of missionaries in Madras than in Calcutta."

Before distributing the prizes, the chairman, in an able speech, made some complimentary remarks concerning the school and the superintendent. He was pleased to say, respecting the examination, that he had never known lads do better. "Without discussing the policy of Government in excluding the Bible from their schools, he would only say, that as they now sow, they must hereafter reap. If they teach those whom they are hereafter to employ only a heathen morality, they must expect to find that only in them."

**Gaboon Mission.—West Africa.**

**LETTERS FROM MR. BUSHNELL, NOVEMBER 19 AND DECEMBER 17, 1859.**

***Difficulties and Trials.***

The letters from which extracts are now given, do not present the aspect of affairs in connection with the Gaboon mission in an encouraging light. For many months nearly all the intelligence received from that field has been calculated to enlist the sympathies and call forth the prayers of the churches, in behalf of the missionaries so often suffering from illness and so tried by the character of the people for whom they labor, rather than to awaken feelings of joy and thanksgiving; and in this respect letters now received do not greatly differ from others. Well may those who are called, under existing circumstances, to bear 'the heat and burden of the day' at the Gaboon, desire to be remembered at the Throne of Grace, in that "effectional, fervent prayer" which we are assured "availeth much."

In his first letter, dated November 19, Mr. Bushnell speaks of having been himself very ill, confined to his bed for a month, and says his "convalescence has been very gradual;" and though ever inclined to look hopefully upon the results and prospects of their Christian efforts, he writes:

The mission was established here in accordance with the indications of Providence, and for several years its prospects were cheering; but lately unexpected difficulties have arisen. The field has become a French colony, and French power and influence are extending; and with the demoralizing influences of what is termed "free emigration," the increase of trade, and, consequently, the increase of intemperance, the people are wasting away, and becoming less accessible to Christian influences. Unexpected hinderances to our advance into the interior have been met, the climate does not prove to be as salubrious as we had expected, and our success, in visible results, has not been particularly encouraging.

***Apostasy.***

But aside from the insalubrious nature of the climate, the greatest discourage-

ment we meet is from the fickleness of native character and the lack of stability in those who profess to be Christians. Recently we have had a most painful case of apostasy. Our first Mpongwe convert, who has been a member of the church more than fifteen years, and for a number of years past a member of the church committee, has married two heathen wives, and relapsed into other heathen customs. His wife, who was educated from early childhood in the mission, has become grossly intemperate, and otherwise immoral. And these are only two of many similar cases. There seems not to be moral stamina enough in most native converts to withstand the temptations and adverse influences to which they are exposed when withdrawn from the direct influence of the missionaries. Pupils, when they leave school, unless employed by the mission, soon degenerate mentally; and converts, when they are thrown upon their own resources, almost assuredly fall a prey to the enemy.

***Lights and Shadows.***

Writing again December 17, he refers to the feeble health of some of the mission circle, to perplexities in regard to their plans of operation and the stations which they shall attempt to occupy, and says:

The French authorities are having a collision with the natives on the Olombo Mpolo, and I believe several towns have been burned. No Mpongwe boats, or canoes, are allowed to go up there during the present difficulties. The result will probably be, that French authority will be more permanently and generally established in that region.

Our congregations at Baraka are enlarging again. Yesterday the chapel was pretty well filled, and I felt more encouraged than I have for some time past. I fear many come more to please us than from a desire to learn and do the will of God; still, in the midst of abounding wickedness, there are a few cases of seriousness. But if a person manifests

any desire to become a Christian, Satan, by his emissaries, devises some way to divert his attention, or to withdraw him from Christian influence. Such an instance has just occurred. A young man who has been an interested member of my Bible-class, and who has been not far from the kingdom of heaven, has within a day or two been taken away to an English trading factory, some two hundred miles distant, where for months he will be deprived of the means of grace and be under most unfavorable influences. He left me with tearful eyes, promising to read his Bible and pray daily, and to endeavor to seek the Savior. The lamentable fall of our oldest and most intelligent church member, has given the enemies of the Gospel great joy, and enables them to boast that there is no piety in those who remain. But the truth is in the mind of many and it is causing opposition, which may be an encouraging sign.

#### *Micronesia Mission.*

#### *EBON ISLAND.*

**LETTER FROM DR. PIERSON, FEBRUARY  
1 AND 18, 1859.**

This letter is of only a few weeks' later date than others from the island which were received some time since, and published in the *Herald* for February. It mentions some facts, however, not previously reported, which serve to continue and fill out the history of the mission and its prospects.

#### *Disregard of Taboos.*

I closed my last letter by speaking of a disposition on the part of the people to disregard some of their old customs and taboos. You must not infer too much from the language then used, for the traditions and superstitions handed down by their fathers from remote ages have by no means lost their power over the minds of men here, nor are they really much disposed to disregard them. However, there are a few things interdicted by their traditions which they desire; and

in respect to these things they feel their taboos to be a burden. Hence, in view of our encouragement, they are disposed to make the experiment of disregarding them. One of these is the observance of a heathen feast from which women were excluded. The high regard many of the people, and especially the chiefs, have for their wives and daughters, has made them feel that this restriction was burdensome. Yet they did not dare to disregard it, and perhaps would not now; but the feast is not now observed, so that, in this case, the taboo is broken in a kind of negative manner.

#### *Sickness—Congregations.*

For a month past there has been a great deal of sickness among the people, principally influenza. Probably not less than one hundred have died upon this island of this disease, during the month. Our mission families were not passed by, all the members of both families having suffered more or less from the disease.

The people here are still as kind and respectful to us as they were when I wrote before, so that, in this respect, we are wonderfully blessed by the good hand of our God upon us. Our Sabbath congregations have not been so large of late as at some previous times; but the attendance is good, and those present are very attentive to what is said. We cannot but believe that they are getting hold of some truths and principles which will yet break the power of superstition, and of the traditions received from their fathers.

18. A few days since, a favorite daughter of our highest chief died; and though we were unable to attend the funeral, and did not communicate with the chiefs upon the subject, most of the heathenish rites and ceremonies usual upon such an occasion were omitted, as they said, because forbidden by Jehovah. The cause does progress in the minds of both chiefs and people. Ask Christians to pray for us, for the field is fast ripening for the harvest.

**STRONG'S ISLAND.****LETTER FROM MR. SNOW.****Shipwreck.**

MR. SNOW, in a letter dated April 4, 1859, mentions, that of late quite a number of the people at Strong's Island had sickened and died. One thus removed was a female to whom Mr. S. had previously administered baptism and the Lord's Supper, at her own house. "She left quite satisfactory evidence that she died in the faith of the Gospel." The letter, however, has reference mostly to the loss, in that harbor, of the ship Lexington, of Nantucket, on the first of April. "In trying to pass out of the harbor the vessel got upon the lee reef, near the outer end of the passage, where there was a very strong current and a heavy surf, and in a short time became a total wreck." No lives were lost. Mr. Snow, and "the dear native brother Kedukka," exerted themselves to their utmost to save, first lives and then property; but as things began to float ashore from the vessel, the people "seemed almost wild" and "showed themselves most consummate plunderers," so that but little was saved. Mr. Snow is constrained to write: "I feel mortified and humbled; for though I have been here so long, trying to lead this people in a better way, here is the old tree of wickedness and heathenism flourishing in tropical luxuriance. That habit of plundering, which appeared to have been growing sleepy, seems now waked up again to all its native vigor and pristine strength."

But they do not murder the crew, as they would have done, probably, had there been no missionary here. And thanks be to God, all is not darkness. Since this ship came in here, one of our poor people has gone, we hope, to 'the inheritance of the saints in light.' And during this same time, I have found that one of the oldest chiefs has begun a life of prayer, and expresses himself as having turned to God. The indications are that he has abandoned his heathen spirits and heathenish practices, and begun a life of faith in Christ. The first Sabbath in May, I am expecting to receive three, by profession of their faith, to church fellowship; two married women and George, the youngest son, and now the only one on the island, of our dear old king George. So hope for us still and pray for us more."

The captain, and most or all of the crew of the shipwrecked vessel, were to leave in the Vesper, of New London, Captain Bailey, which was at the island.

**Zulu Mission.—South Africa.****LETTERS FROM MR. TYLER, NOVEMBER  
4 AND 9, 1859.****More Laborers Needed.**

IN the first of these letters, Mr. Tyler urges the importance of increasing the missionary force among the Zulus. He writes:

We were gladdened, a short time ago, by the tidings that another missionary is designated to this field. Would that at least six more were on their way. I sincerely wish this colony could be so presented to your view that you would not fail to see our pressing need of a large reinforcement. I think we have never, as a mission, been guilty of exaggerating the wants of our field. The population of Natal, for a few years past, has been increasing with great rapidity. Since the estimate was made that there were 130,000 Zulu Kaffirs within the limits of the colony, the number has doubtless swollen to 200,000, or nearly that. All these heathen are living in peace among fifteen or twenty thousand Europeans, rendering their services as domestics, wagon drivers, sugar planters, arrowroot, coffee and indigo growers, and paying their hut tax annually, without the least rebellion. They are gradually retiring from their best spots of arable land, which are being surveyed by the Government and divided into farms to be sold to English speculators or farmers. I doubt whether any other heathen people in the world can be found who have assisted so cheaply, and with so little grumbling and opposition, the same number of foreign immigrants. I regret to say, that little has been done by their English employers to educate or Christianize the thousands of their heathen servants.

There are many parts of this colony, not far distant from our stations, where we wish at once to locate missionaries. For instance, mid-way between Mr. Abraham's station and my own, there is

a wide "bush," or jungle, through which flows the Umvoti river, and on the banks of this river the native kraals are very numerous. Within a circle as large as that which embraces my own station, there are probably ten times as many kraals as I have about me—most of these kraals having been built within three years past. The most powerful chief in that region formerly lived with Dr. Adams, and has not entirely forgotten all the instructions he received, from his faithful teacher, of whom he speaks in terms of the highest respect. This chief has several times signified to me his wish to have a missionary settle among his people. I am quite sure that the appearance of a teacher among those ignorant and degraded natives would be hailed with joy, and I regard that as a deeply interesting field. On the Tukela river, which is the northern boundary of this colony, a short distance from Pumulo, is another locality similar to the one in the Umvoti "bush," and well adapted for a missionary station. Another still lies between my station and that of Mr. A. Grout. I only write, now, in regard to places in my immediate vicinity where it is very desirable missionaries should be located as soon as possible. Other brethren will doubtless write in regard to the wants of other parts of the colony.

#### *Prospects at Eridumbini.*

In the second letter, dated November 9, our brother refers to the state of things at his station as follows:

I have nothing especially interesting to report in regard to my station. Our average congregation is fifty, and considering that this number is from the untutored heathen, none of them acknowledging the least inclination to obey God's word, I have no reason to complain on this point. Some of my regular attendants are men who resided here when I first came to this place. That such are gaining an intellectual knowledge of divine truth I cannot doubt, and it is our constant prayer that this knowledge may be followed by saving conversion. One young man, who has lived in our family a year, has signified a desire to remain on the station and to send for his heathen mother to come and live with him. I cannot believe that he is actuated by a love of "filthy lucre," which induces some (as we have reason to fear) to join our stations. We hope he is feeling after the truth.

I have great occasion to thank God for the enjoyment of good health, while I have been connected with this mission. For six years not a Sabbath has passed, in which I have not been able to stand up and preach to this perishing people.

We find the work of teaching these degraded heathen a thankless, and at times (to human appearance) a hopeless task, but we endeavor to keep in mind the certainty of God's promises and our need of patience, that after having done the will of God we may receive the promise.

## Miscellany.

### THE MALAKANS.

THE readers of the Herald will remember statements of much interest, in letters from Mr. Dunmore, published in February and October, 1859, respecting a settlement of Malakan Christians, near Kars, in North-eastern Turkey. Mr. Schaufler has forwarded an account of the Malakans, most of which is here published. It seems to have been prepared by one of the Armenian Protestants at Con-

stantinople, to be laid before the Turkish branch of the Evangelical Alliance, and many of the facts were apparently obtained from an individual connected with the community, who was then at Constantinople, and who is referred to in the narrative.

### *Origin and Progress.*

S. Gregoreo states that their history goes back something like ninety years. A Russian consul [Ambassador] residing in Eng-

land, had two servants in his family, a man and a woman, both of whom became pious there. They returned to Russia, leaving the service of their master. The man, Simon Metrejeff, was a tailor by trade. Their house was in the district of Tamboro, or Tamboff; a district of 4,800 square miles, English, with 1,550,000 inhabitants.

Simon Matrejeff did not keep his light under a bushel. He traveled about, earned his support by working, and preached the Gospel as he had opportunity. He trained other young men for the same work, and sent them abroad upon the same errand. Their efforts were blessed immediately, and the natural consequence of this course was *persecution*. The new, so called *sectarians*, or heretics, were exiled to Siberia, especially their teachers, who were sent there as late as before the Crimean war; and others were sent off towards the Caucasus and settled there, as a living wall against the Circassians. In process of time the settlers in the latter region became numerous, and now there are, about and beyond Tiflis, thirty villages, entirely settled by Malakans, containing 70,000 souls; aside from the other members of this class settled in various callings in Tiflis, and the towns around.

The Malakans are now scattered all over Russia, for persecution never succeeded in preventing some seed from remaining behind. At present, their number in Russia must be above one million, and the work is going on still. A larger proportion of them belong to the region called Small, or Little Russia, viz., the districts of Thiew, Tcherikoff, Pultana and Kharkoff. There are also not a few in South Russia.

#### *Their Present State.*

After repeated, long continued, and severe persecutions, even unto bonds, imprisonments, stripes, exile, and "deaths oft," during the ninety years past, this people have obtained some rest since the close of the last war in the Crimea. The better principles of the young Emperor of Russia ought perhaps to receive some credit for this, aside from the fact that the experience of ninety years does not encourage the idea of persecuting, with growing severity, a large body of men, whose *feeblest beginnings* could not be crushed by the weight of the mightiest Empire of Europe; or of accomplishing, in the light of publicity now shining all over Christendom, what could not be done in the darkness of the Russian Empire, nearly a century ago. It seems, whatever may be the cause, that since the late Crimean war, they are left comparatively unmolested. No government coercion is applied. Even Gregorio went to Russia last year, furnished with a Turkish passport (being now a Turkish subject,) in which passport, by

the way, the Turkish authorities called him an *evangelical Christian*. He traveled about, especially in the district of the river Volga, his object being to see the Malakan brethren there and to stir them up; and although his nationality, his religion, and his object in visiting Russia, were well known to the police, the officers permitted him to pass unmolested. This good friend, being well acquainted with the subject of *regeneration*, and the necessity of the work of the Holy Spirit in the sinner's heart, in order to make him acquainted, savingly, with Christ, was pressed in spirit to undertake this apostolic tour, because he felt that there were thousands of Malakans who did not know it, and were deceiving themselves with the idea that opposition to idolatry and priesthood, belief in the Gospel, and good works, would be sufficient to save their souls, without regeneration and the Spirit of grace. He went about to talk to them on this great subject, was most joyfully received, and listened to by all attentively and solemnly; and now they have sent him an urgent request to visit them again, to tell them more of this great truth:—a request with which he intends to comply, Providence permitting.

A remarkable feature in the toleration recently extended to the Malakans is the conduct of the Russian priesthood. Their general way, at present, is to visit those of the Malakans who, afraid of man, sometimes attend a Russian church service. With these they labor, by persuasion, to bring them back. The decided Malakans they leave to themselves entirely. Recently, an archbishop called some of the half-decided men, and examined them as to their faith in the doctrines and practices of the Russian church; and finding them at utter variance with these doctrines, he said to them: "Why do you come to church with us if you do not believe as we do? Go to those with whom you agree in faith, and worship there." Nothing farther was done to them.

#### *Their Faith and Worship.*

They are Trinitarians, in the full sense of the word. Their attachment to the Bible is great and exclusive, almost to a fault. The far greater part are unwilling to read any other book, for fear of getting back into their former state. The spirituality of their views concerning the meaning and power of the sacred text depends, necessarily, upon their individual state of enlightenment. It is obvious, however, that they have adopted a manner of explaining the Scriptures which mystifies the text, and leads to results not divinely intended. Their circumstances led them to this, and a necessity was laid upon them to resort to that mode of construing the Bible, which may well be received as an apology. For,

not very long after their fraternity had become consolidated, they were obliged to give up baptism and the Lord's supper; since the laws of the land prohibited them from having their children baptized by any other than a Russian priest, or receiving the communion any where else than in a Russian church. The penalty for transgression of these laws is, even now, very severe. They therefore resorted to the shelter of a purely spiritual baptism and purely spiritual communion, and abstained entirely from the outward rite. Still, when a child is born, they assemble, pray over the child, and command it to God; and from time to time they assemble for a love-feast, when they eat what they call holy bread. However, some twenty-five years ago, a minority of them, especially those in and beyond Tiflis and in the districts of Tauria, have begun again to baptize their children, but very secretly; and they probably commune in the same manner.

The spiritualizing, or rather mystifying method of explaining the Bible, has led them to understand the whole of the Apocalypse mystically; i. e., as describing, metaphorically, inward conflicts and experiences. Even the millennium is entirely *within*. However, of late, some seem in-

clined to take different and more correct views of the millennium. Their regular worship consists in prayer, reading the Scriptures, and exposition, if there be one present who has the gift of exhortation or of teaching. They pray from the heart; but if one does not feel able to do so, he is permitted to use a little prayer-book in their possession.

A small number, called by their name in a general sense, keep both Saturday and Sunday, because the former is commanded to be kept, they say; and on the latter, Christ arose from the dead. These are more properly called Mardwini. With the so-called Sabotniks, or the Judaizing Russians, the Malakans have no fellowship whatever, as they do not believe in Christ as the Messiah.

This people greatly desire Christian fellowship. They feel the need of farther instruction in divine things. They are ready to hold to the Bible till death, believe all that it says, and greatly desire the whole Bible in the Russian language.

The Malakans now at Tultshi are 300 souls. On the other side of the Danube, in the part of Moldavia lately ceded by Russia to Turkey, there are some sixty families. All these wish for land from the Porte to cultivate, forming one community.

## Proceedings of Other Societies.

### Domestic.

#### BAPTIST MISSIONARY UNION.

THE following extracts, communicating intelligence from different missions in Burmah, including the editorial remarks, are taken from the March number of the *Missionary Magazine*.

#### TAVOY MISSION.

*Letter from Mr. Cross.*

Mr. Cross, having been prevented by the state of his health from enduring much exposure during the rainy season, remarks that he has given his time and strength principally to writing notes on the Scriptures for the use of the native preachers and pupils in the school. To this work he has been urged by the native preachers, who have assured him that he could do nothing which would, in their estimation, help forward so much the great work among the Karenas.

A spirit of inquiry and a disposition to listen to the Gospel has been awakened in a large district south of Tavoy. This district has been utterly barren of any interest till within a year or two, and has been

regarded by me as almost hopeless. I have just received a letter from a young man recently stationed in this district, in which he speaks of a number, and particularly of a number of chiefs, who profess that they are converted, and wish for schools among their people. Quala intends to pass through this region on his way to the South, and I hope God will manifest his power among this people.

After speaking of the desirableness of a school at Toungoo, for the partial training of native assistants, Mr. Cross adds:

The vast regions north and east of Toungoo must be reached by the partially educated men who will be raised up in Toungoo, and the borders of this far off and widely reaching field. These young men will be prepared to act with resolution and success, though they have not been so technically educated as they might otherwise be; and yet the elements of Christian truth and history must be imparted to them in some way, before they can impart the same to others.

Mr. Cross intimates that the climate of Tavoy, on account of its dampness, is less favorable to his health than a drier region;

and that his removal to higher ground might, perhaps, obviate the necessity of a journey home. At the same time, suggesting that the station should not be left vacant, he says:

This field is not yet able to do without the presence of a missionary; and, indeed, if both Tavoy and Mergui had missionaries, it would not be more than we ought to undertake for the people. But at least we ought not to think of giving up the field yet to the sole care of the natives. They are good men, and many of them wise men; but they ought to have some one able to tell them how they ought to conduct themselves in the church of God. I do not think that all would come to nought, if all the missionaries were withdrawn. But I do believe it would be subjecting these little ones to trials and temptations which, as their ministers and helpers, we have no right to draw them into.

May God help his people in America to feel their responsibility, and come up to the help of the Lord against the mighty, and thus at least escape the curse of Meroz.

#### MAULMAIN KAREN MISSION.

##### *Letter from Dr. Wade.*

During the last year progress has been made in the right direction; but in a twelve-month the change is not very marked even to us; it must be less so to those at a distance.

The native preachers have continued at their posts, though laboring, many of them, with less zeal than we could wish. But few of them receive adequate support, either from their people, or from the mission; and hence they are compelled to minister to their necessities with their own hands.

The members, while many of them are weak and sickly, have for the most part held on their way. We believe the great majority have passed from death unto life. The making haste to be rich has, in years past, proved a stumbling-block to not a few, and is still having a pernicious influence. The Karens of this district are a simple, agricultural people, unused to the possession of great wealth or high authority; and the attainment of either is almost certain to prove a snare to them. As a people, they are by far too indolent. While we endeavor by all suitable means to incite them to be industrious, we would have them, for the most part, continue in their own calling as cultivators of the soil.

Of education, the greater number still entertain very low views. And, while we have succeeded in having schools in most of the hamlets, during the rainy season, the number or per centage of pupils in attendance upon them is very small com-

pared with what it ought to be. Since the removal of the Theological Seminary to Rangoon, we have had no normal school in town. We have, however, attempted to establish three or four jungle schools of a higher order than those commonly taught in the villages; schools where, in time, the higher branches will be taught, answering somewhat to your normal schools and academies. With this as a chief end in view, Mr. Hibbard has visited all the principal out-stations during the past rains. A higher class of teachers has been employed, and three schools started; one for the Pwos, and two for the Sgaus. The Pwo school, located at Dongyan, has had the most prosperous beginning, though that is but a faint image of what we hope to see. The whole attendance upon this school has been thirty-two,—regular attendance, twenty-five. The Sgau schools had only about fifteen and eighteen respectively.

Arithmetic, geography and the Bible constitute, as yet, the higher branches. This is a small beginning; but we have learned not to "despise the day of small things." The teachers are supported by the Maulmain Missionary Society.

All the churches contribute something, and some of them quite liberally, for the support of the Gospel, printing the Scriptures with notes, for schools, &c. There is, however, much room for progress in this respect also.

The number baptized during the year is thirty. Of those baptized, a goodly number are heads of families and from the heathen population. Others are known to be inquirers.

Our prayers for the outpouring of the Holy Spirit have not been answered as we could wish. Our faith has been too weak, our works too imperfect. But He who has appeared for the help of Ireland, Wales and so many other places in Christendom, will He not appear for us also? Our struggling faith tries to say, He will. Lo! our waiting eyes are unto the Lord, whence cometh our help.

#### HENTHADA MISSION.

##### *Journal of J. L. Douglass.*

For the support of native preachers, bro. Crawley is amply furnished with money by the churches in Nova Scotia and English officers in India. He has now five native preachers who give themselves entirely to the work of preaching the Gospel to their countrymen. The Spirit of God attending the word, we may hope that with this force the cause will advance, as every new convert forms a new recruit to advance on the powers of darkness.

Br. and sr. Thomas have here been engaged the past four months, instructing a

school of about sixty-five Karen pupils. They had an examination last week and dismissed about half the pupils, as they had not sufficient means to support the whole number. From what I have seen, I think their school would, in an examination, compare favorably with one of our best normal schools in America. Needle-work, and some of the maps drawn by the young women cannot be surpassed. I attended one evening their recitation in music, and was truly surprised, not at the melody of their voices, for this a person can never forget who has once been in a Karen jungle; but the accuracy with which they kept time and sung the different parts, brought vividly to mind evenings that I spent in singing schools twenty years ago. To spend a few hours in this school, and then pass to one of the hundreds of heathen Karen villages yet around us, is like passing from a concert hall of intelligence and joy, to a poor-house of darkness and woe. If Christians in America could see what has here been effected, they would not think that missions were accomplishing little, or regret that they had sacrificed to aid in the work.

I leave this morning for Pandau, a village of six or eight thousand inhabitants, in the north-east part of the Bassein district. We last year, and also two months ago, found there a number of most interesting inquirers; and two weeks ago we sent down two native preachers to instruct the inquirers, and preach to the people of that village until I arrive there on my return.

*Pandau, Oct. 5.*—I arrived here yesterday evening, and found the native preachers and a number who have been listening to the truth. I started this morning, and have to-day gone the whole length of the town, calling only on those who profess a desire to know the way of salvation. I found five or six who give some evidence of love to God, and trust in the merits of Christ for pardon and salvation, and a number of others who are "halting between two opinions." All are surrounded by relations and neighbors, who increase their opposition and reviling at each step, as those who wish to serve God advance; and none are yet willing publicly, in baptism, to profess love to God, and bear the reproaches that would come upon them.

The last house I visited was that of a man who died three months ago, rejoicing, as even his heathen neighbors declare, in the hope that he would at once arrive in the presence and mansion of the Eternal God. I mentioned his coming to us when here a year ago last August, listening to the truth for a length of time, and obtaining a book concerning which he wished to know, on leaving, if it would teach him all that he must do to be saved, if he should not again meet us. His son brought me

the book to-day, and said that his father gave it to them, as his last gift to the family, charging them to study it and learn the way to heaven. The book is a digest of the Scriptures, and a number of tracts written by different missionaries, and stitched together in one volume. The man, some months ago, obtained somewhere two pieces of tin, and with them and a piece of strong cloth bound the book in a most ingenious manner. The two native preachers from Henthada started back this afternoon, and I must leave to-night. I most deeply regret that there is not a native preacher whom I could locate here. As there is no one, I must leave those who are inquiring, with the word of God, and the hope that as they read, the Holy Spirit will guide them into all truth, and make them wise unto salvation.

*Bassein, Oct. 10.*—I arrived here on Saturday, and yesterday had a congregation of about thirty in the Burmese chapel. The old man I baptized just before leaving for Henthada, has suffered bitter reviling and persecution from his neighbors, and even from his wife and children; but the more they revile him, the more decided, devoted, and humble he appears. He is one of the most lovely Christians I have ever met. Another man who was received, but delayed his baptism on account of opposition, says his friends continue to oppose, but that he feels he must obey God, and not his relatives.

#### TELOOGOO MISSION.

*Letter from Mr. Jewett.*

Of Henrietta's life up to the time of her conversion, together with an account of that great change, I will here repeat the principal points. When about eleven years of age she was sold by her mother, and hopelessly doomed to a licentious life among the dancing girls of India. She was rescued by the magistrate and delivered to us; was supported, first by Judge Walker and afterwards by the East Cambridge Sabbath school, (from whom she received the name of Henrietta Reed,) till the time of her marriage.

After her marriage she settled among the heathen, where for three years she was the subject of a great mental struggle—the light struggling with the darkness. Her conscience sided with the Bible against her carnal nature and worldly course of life. The influence of her husband and his relatives and neighbors, was downward; and she tried, at times, to move along the stream and settle down in quiet indifference. But her conscience told her the Bible is the truth of God, and aroused her fears and destroyed her peace.

In this state of mind she came to live in the mission house. At the baptism in March, 1858, she trembled greatly under

the conviction that it is the ordinance of God. A few days after, at an evening prayer-meeting, she said her heart overflowed with joy. In April, she followed her Lord in baptism, well knowing that obedience to him would bring upon her the displeasure of her husband, and close the door of his house against her. She went straight forward in the path of duty. After a few days her husband relented, and opened his house to her again.

From the time she indulged a hope in Christ till her death, eighteen months afterwards, no one had a doubt of her conversion. She loved the house of God and all its ordinances. All took notice of the uprightness of her character. She was a constant witness for Christ, and could not bear what is evil. The profession of godliness, with a loose way of living, was abhorrent to her soul. She often requested the prayers of the church for her husband. While he was far from righteousness, she felt that the only happiness for her was in the hope of heaven. It seems to have been ordered that she must pass through the portals of death as the means of fulfilling her requests for his salvation. When her only child was snatched away and laid by her little brother, who died two years before her, the father exclaimed, "What kind of a God is this, who shows no mercy, who takes away my child?"

The mother, though weighed down with grief, yet felt that the Lord had done it in wisdom and in love. When the pains of death came upon her, she said she was going to her Father, and asked her husband where he was going; adding that she felt concerned for him, but felt no concern for herself.

When the husband saw her lie cold in death, his heart melted like wax. All his heathen relatives stood aloof, through fear, during that dark day of sickness and death; while the Christians flocked around, anxious to afford all the assistance in their power. From that day Rangiah's heart was turned toward them and toward the sanctuary where they worship, and our prayer and hope for him is, that he may soon become a believer in Jesus.

#### METHODIST EPISCOPAL BOARD.

##### *Bulgaria.*

Mr. Long, one of the missionaries who have been stationed at Shumla, has recently removed to Tirnova, from which place he writes, October 27, 1859.

I embrace the present opportunity to give you some further facts concerning this place, and my impressions in regard to its importance in our missionary work in Bulgaria.

Tirnova is very romantically situated

among some detached spurs of the Balkan Mountains, about seventy-two miles west by north from Shumla. The small river Yantha forces itself through a deep winding passage in the rocks, and the city, being built on both banks of the stream, assumes a very peculiar appearance, which is exceedingly difficult to describe.

The city does not cover so much ground as Shumla, but is much more compactly built, and is estimated to contain at least one third more inhabitants. The brief description of this place in Harper's Gazetteer is singularly incorrect, as the population is at least three and a half times that which is there given, (eight thousand;) and as to the synagogues there mentioned, it has long been the boast of both Turks and Bulgarians here, that Tirnova contains not a single Jew.

##### *Turks and Bulgarians.*

So far as I can judge, the population is pretty equally divided between the Turks and the Bulgarians, though many affirm that the latter are more numerous. Although the population is thus divided, Tirnova may be called emphatically a Bulgarian city, since the Bulgarian element controls the business, and manifests itself more decidedly than in any of the other Bulgarian cities which I have visited. Four churches, built of stone and in fine style, and long rows of stone fire-proof warehouses and stores, attest the Bulgarian enterprise, and strike with surprise the traveler who has visited other places in the province finely situated, and having scarcely any of the local disadvantages under which Tirnova labors, but yet far behind it in commercial activity and industrial pursuits.

This Bulgarian influence is steadily on the increase; the Turks are being crowded further and further back every year by Bulgarians, who buy their houses sometimes at a triple price, merely to get them out of the way. The enervate Turk, seeing a chance to convert his property into ready money, sells, and with one third of the cash purchases a more humble dwelling in a retired part of the city, and sits down contentedly to live upon the surplus. But this money, like all other, is perishable, and the time soon comes again when our Turkish friend must again sell, or work for his bread. He chooses the former, and again changes his abode. Thus he goes on until, after a few years, we find him occupying a hovel in a village. Such changes are constantly occurring, and there is perhaps no place in the province where the Bulgarians hold up their heads and feel as independent as here.

##### *Business Relations.*

Sometimes we find here a mercantile firm consisting of a Turk and a Bulgarian, the

former supplying the capital and the latter the business tact and energy. This partnership has also an advantage that the Christian can have his business conducted upon the Sabbath without any compunctions of conscience or accusations from any who are over-scrupulous in regard to the observance of God's day. Such partnerships are not wholly unknown even in America. As we are here within *five days* of Vienna, the merchants generally purchase their goods there, and this gives them something more of an idea of European manners. Several merchants now here have also resided some time in Vienna, and their influence is decidedly felt upon the whole city.

#### School—Opposition.

The Bulgarian School here is in a very flourishing condition, conducted by teachers of very good ability. The principal teacher, Mr. Nikola Michaelovsky, is decidedly the most intelligent and liberal-minded Bulgarian I have ever seen. He is well educated, having studied seven years at Athens and five years at Moscow. His brother is the bishop of the Bulgarian Church in Constantinople, the only native Bulgarian holding that rank.

In reference to the religious condition of the people here, I think greater opposition to the truth may be expected here than in some other places, yet I think we may also expect this people to hold strongly to the truth when they have been once convinced from the Word of God. There is a greater freedom of conversation upon strictly religious topics than I have before met with, and a more general acquaintance with the teachings of their own church, and a desire to investigate the opinions of others.

#### Movements of Popery.

In my last I gave you some of the reasons which prompted the immediate occupancy of this station. I would now add, that every day I feel more deeply, if possible, convinced of the propriety of this step. I cannot speak positively, but I have reason to believe that the timely occupancy of this place has prevented the entrance for the present of the Roman Catholics, who are now exerting themselves to the utmost in various places throughout the province. This place had been visited, and some preparatory steps taken in regard to its occupancy by the "Lazarists" from Constantinople, a few weeks previous to my arrival. I learn that the intention has suddenly been abandoned, and another place selected.

The Catholics are now trying a new policy, that is, taking advantage of the oppressed spiritual condition of the Bulgarians, they have now offered them the protection of the Pope. The Bulgarians are not

to change in the least their ceremonies or dogmas, to have Bulgarian priests and bishops, only acknowledging the supremacy of the Pope, that they may in some mysterious manner, not very clearly designated, receive the blessed protection of his holiness, and be freed at once from the oppressive tyranny of the Greek patriarchate.

This scheme, flimsy as it is, I am sorry to say is having a great influence upon the simple people, who can not see the hollowness of Roman pretensions.

One town of considerable importance has already declared its readiness to accept the papal proposition, unless the patriarchate grant some conditions stipulated in their declaration. The Bulgarian bishop from Constantinople (above referred to) has been sent out as a pacifier, but it is feared that he will have but little success. The principal teacher of the Lazarist school in Bebek (one of the suburbs of Constantinople) has also gone to the spot, and I see from the Bulgarian journal that his reception there was very enthusiastic, more than a thousand citizens going out to meet him as he approached the town.

What the result of all this will be, cannot yet be known. We would of course regard it as very disastrous to the progress of true religion, should the above scheme succeed; for however many the abuses and corruptions of the Greek Church, those of the Roman Church vastly exceed them in degrading and soul-destroying power. Many of the leading abuses, corruptions, and superstitions found in the Greek Church are not canonical, that is, are not sanctioned by the canons of the Church, but exist in spite of sound and wholesome laws to the contrary.

The abuses and iniquities of Rome, however, are canonical, and sanctioned by the highest authority, which cuts off all hope of her reformation.

I can but think there is at least a faint hope for the Bulgarian branch of the Eastern Church, in the tumult which is rising, threatening an ecclesiastical revolution. I pray that it may not come too soon, but when it comes, that men of God, both foreigners and natives, will be found to take their positions with firmness and courage, and direct affairs to the honor and glory of God. Our hope is in the great Head of the Church, whom we pray to calm and subdue the passions and prejudices of wicked men, and let in upon their hearts the light of Divine truth, that this land, which so early received Christianity, may again feel the power of vital godliness through all her borders.

#### Inquiries after Protestant Faith and Practice.

I find that quite a number of the leading men who are opposed to Roman influence,

seem more desirous of cultivating acquaintance with Protestants as an offset to the power of the former. As the Protestant missionaries have thus far disavowed any intention of endeavoring to create a schism in the Eastern Church, but simply to spread abroad a knowledge of Scriptural holiness, and infuse life, if possible, into what we conceive a dead and formal Church, they look upon us with more favor, and I think in many cases will even welcome our co-operation in warding off the attacks of Rome.

I pray that while they are investigating the abuses of the Papal Church, they may be led to see and renounce some errors of their own which they hold in common with her, and that while we, as we are in duty bound, oppose the entrance of still greater errors, we may labor in Christian meekness and humility, to show that we labor not for controversy, but for the salvation of souls and the glory of God.

### *Foreign.*

#### CHURCH OF SCOTLAND.

##### *France.*

THE Record of the Church of Scotland for February contains an interesting letter from France, which the Convener introduces by saying: "The following letter to the Convener from the Rev. Philip Boucher cannot fail to arrest our readers. It is not a translation, but is given in that gentleman's own language. M. Boucher is well known in many parts of Scotland, both personally and by reputation. It was his earnest and eloquent pleading which, many years ago, had such a powerful effect on our General Assembly, and secured for the National Church of France that cordial and substantial support which the Church of Scotland has ever since rendered her. M. Boucher has preached in many of our pulpits, and his eloquent sermons are well remembered by many of our congregations. He is now employed as an evangelist, traversing France, preaching, lecturing, exhorting, confronting Popery as a controversialist, stirring up languid Protestantism, and exerting himself in every way for the advancement of the Redeemer's kingdom. He is in the employment of the Société Centrale de France, but his salary is defrayed by the Church of Scotland, according to an arrangement sanctioned by last General Assembly, by which the Committee on Correspondence with Foreign Churches engaged to remit £200 annually to the Société Centrale for the purpose. The Committee propose, God willing, to appeal to the

Church for a general collection to meet this engagement in the month of May next, and now entreat the members of the Church to keep this in view. A more talented, eloquent, and effective ally in the noble work of evangelization is rarely to be met with, and Philip Boucher well deserves the support both of our prayers and our liberality."

Paris, January 11.

*My Dear Brother:* Amidst the many instances of the successful labors of our agents located in Roman Catholic places, few, if any, would present more interest than the village of St. Opportune, in Normandy. I was sent there for the purpose of administering the Lord's supper, as well as baptism, under the following circumstances:

Ten years ago there was not a single Protestant, either in the place or in the neighborhood; and now the Romish place of worship is shut for want of worshipers! The whole village, with the exception perhaps of four or five individuals, have become Protestants.

Elbeuf, a large manufacturing city on the Seine, having had a chapel built, and a regular ministry of the word of God under the direction of the Société Centrale, some villagers of St. Opportune heard of it, and went to it. Then they asked for the visits of the minister, who answered their wishes, although in a very insufficient manner, on account of the distance—St. Opportune being nearly thirty miles from Elbeuf, and situated in quite a rural district, yet deprived of railway communication. Still, such was the eagerness for the truth, that great numbers insisted upon new visits; and then it became necessary to send them a resident evangelist, who would also fulfill the office of schoolmaster. A proper man was found: I mean proper for the work, but not so for the priests; and, indeed, they began to feel very uneasy about the spreading of the Gospel. Opposition soon rose. As the evangelist was a schoolmaster, and not an ordained minister, the authorities, at the instigation of the priests, ordered the school to be shut, in spite of the official diploma possessed by our agent, and under the usual pretext that there never was a Protestant family known in the country, and, therefore, no need of a Protestant school. In vain was it remonstrated that there were now Protestants, lots of them, and conspicuous enough, for they did not conceal their new and dear convictions; they boasted in them! Still the prohibition was maintained. What was done then? The school-room was turned into a chapel. The adversaries had not thought of this. Their batteries had been all directed against the school, knowing that the agent was a schoolmas-

ter, but knowing not that the love of God and souls may sometimes, nay, and ought sometimes, to transform a teacher into a preacher. Such was the case. Unable to assemble the children, the servant of God and his devoted wife first went from house to house, giving lessons to the young during the whole week; and then, each Sunday, the school was opened, not for the children, but for the adult population, who flocked round a pulpit from which the warm appeal of Gospel truth reached their hearts.

The consequence was that the Romish church was soon deserted. The priest was at last literally reduced to that melancholy condition where the plural becomes impossible in addressing an audience—his beadle having been the only faithful, but last adherent to the Pope! At last, even that noble remainder of a complete wreck disappeared also. In vain did the curé try exhibitions of particular relics; in vain did he multiply promises of indulgence for the past and the future; in vain did the very bishop of the diocese condescend to honor the village with his important and solemn, although not disinterested, presence. The people kept firm; Popery retreated; the church was shut up altogether; small or grand fetes given up; and the place offers now the strange, yet delightful sight, of a small community renewing, in the midst of the nineteenth century, the scenes so often witnessed in the days of the Reformation. I have seen with my own surprised and delighted eyes the useless building of error, with its never-opening doors, and its never-sounding bells! The very path to the entrance gate is covered with grass, growing undisturbed by feet that have learnt another and better way!

I preached three times in the school-room. Then I went to another village, distant three miles, where I administered baptism to the child of new converts; they had desired that I should go to them instead of bringing the child with the others to St. Opportune, where I baptized; and their motive was that they knew people would come to hear me, which was the fact. So, after three services, the communion, and baptism, I had in reality a fourth service to celebrate, for indeed the house was too small, and the orchard had filled with people that listened to my instructions and exhortations!

As we returned home, the evangelist would give me particulars of a very amusing character. Thus he told me, that in the beginning, when the priest was retiring after his solitary mass, two or three peasants did habitually join him, walking either by his side or behind him, and then bowing politely: "How are you, M. le Curé?" "Let me alone." "That is not polite. Not much people at

church to-day." "Let me alone, I say." And then the peasants would continue to walk, four or five of them, before and behind him, always courteous and calm, but throwing from time to time such remarks as these: "Why don't you preach from the Bible? Why don't you perform the services in French, which we all speak, instead of that Latin, which no one understands here?"

Having heard more than once that priests of the surrounding villages were constantly slandering both the evangelist and his doctrines, our agent took the opportunity of a market day to speak to the peasants of these villages in the following manner:

"You have poor people in your quarters, have you not? Well, I will teach you how to get 1,000 francs for them. I will give 1,000 francs to the man who will get me an hour's public discussion with his priest! I am not rich, yet I can afford to give that sum for the pleasure of proving before his parishioners that M. le Curé speaks and preaches lies before God and man! But the discussion must be a public one!"

The peasants returned to the several villages, and spread the report, but the priests have not answered the summons, being pretty well satisfied that to gain the money they would lose the hearers.

Yet with all this, and although nine years have passed since the people of St. Opportune have fairly given up Popery, the prohibition is maintained against the free exercise of teaching. Oh, for that precious boon of God's favor—Religious Liberty!

Yours, &c., PH. BOUCHER.

#### FREE CHURCH OF SCOTLAND.

##### *Caffraria.*

THE Record of the Free Church, for February, says: "The following intelligence from this mission-field is truly cheering. It would seem as if the first drops of the great shower had begun to fall in this distant heritage. When we read, as we do in the following letter, of one, and then of another, and then of little companies of fifteen, coming to pray before the Lord, and to inquire the way to Zion, we are constrained to say, 'Who are these that fly as a cloud, and as the doves to their windows?'

"It is the Rev. John Ross, the senior missionary in Caffraria, who writes to Professor Douglas: "

The Lord's people and servants in this country are rejoicing in the joy of those at home over the heavenly blessings which have been descending so richly, in the con-

version of sinners and reviving of believers, in America, Ireland, Wales, and—blessings the more to Him—in the land of our fathers. I believe the Spirit of light and love has visited a few here and there in this country. In our own mission a goodly number has of late been gathered from among the heathen into the fold on earth, of the good Shepherd. A young woman here, who was baptized in infancy, likewise at Pirrie, was received, a short time ago, into full communion. She had a good report always, and for a long period has afforded grounds for hoping she was renewed in the spirit of her mind. Another young woman and three men were baptized at the beginning of last month. She stood a long probation, though surrounded by the evil influences and bad examples of her mother and brothers, all older than herself. Two of the men may be said to be the first fruits at Knox. They had much to bear, and for a long time. The Lord enable them still to witness a good confession for him, and, having obtained help themselves, to be helpers to others. The third man has lived here since 1853. For a year and a half, if not a little more, an unmistakable change appeared in him. He was roused to the consideration of his state in such a way as I had not heard of. Just about four years previous to his baptism, he was married to one of the catechumens. His conduct was good in the sight of men. The young woman was averse to take him; refused him frequently and long from principle. Her father and mother helped her from other motives. When married, she prayed in the family; he would not, and disconcerted her, if he did not actively oppose. On what grounds, I am not sufficiently informed. At length, the thought came into his mind: As it is not right that a woman should conduct worship, and as I am unfit to do so, I must be guilty. His wife went on till the husband was fitted, both in heart and understanding, to take her place.

It will be gratifying to you to know that the young man, of whom I made mention in February as in a doubtful state, began shortly thereafter to show more hopeful signs. I think it was in May he sought admission into the class of candidates for baptism. This was a more decided step than I expected. I had several conversations with him before he was received into it. I had no objection as to his sincerity

of intention, knowledge, and conduct, but I desired to have a longer trial of his steadfastness, which was continued to August. Since then he is highly respected in that class.

About that time, five lads at Knox were admitted into the same class. In the beginning of September, fifteen females, from the same place, applied in one day for admission into it, and two married women here have been admitted. This was done after speaking twice with each of them apart. The youngest of all these I reckon to be seventeen years of age, and the oldest, two widows, perhaps above, rather than under, sixty years. One of these, an elderly female, was a candidate at Love-dale, about twelve years ago. She declined, and left, and has been living among the heathen, in one part and another, without rest. Last year she went to a relative at Knox, which seems to have been advantageous to her, for soul and body. If she be watchful and prayerful, it will be still better with her, and that everlasting. You will not reckon it a new thing though some should draw back, as their feelings merely may have been affected, leading simply to follow others.

There was no boasting in the accounts which these people gave of themselves. With a good degree of knowledge of themselves as sinners, and of the one way of access to God, there were expressions of fear and distrust of themselves, that it was their desire to love God, and that they were trying to follow the good Shepherd, who laid down his life for their sins. One of the men, who must be about fifty years of age, in giving account of the means whereby he was led to seek salvation, said: "It was a word of that youth, Pita, which overcame me. I knew my sins before. The word he spoke made me feel them." Pita is the Scripture-reader at Knox, and may be half the age of the other, or about twenty-eight years. Several of them can read well in their own tongue, and a few, too, in ours, of the wonderful works of God. What a contrast with their former selves, and with the multitude of unconcerned neighbors! A stranger would observe it in their attendance on the means of grace, in giving unusual heed to reading the Word of God, hymn and school books, and to procure befitting clothing, cleanliness, and enlarging the cultivation of their fields.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

**MICRONESIA.**—The Morning Star reached Honolulu, returned from a third trip to Micronesia, January 12, 1860. Several letters just received from the missionaries, too late

for this number of the Herald, will appear next month. Contemplated explorations among islands west of those now occupied were deferred, partly because of the serious illness of Mrs. Pierson, who has been very feeble since the spring, or early summer, of

1859. The great increase of domestic care thus thrown upon Dr. Pierson, in connection with his other labors, had proved too much for him, and he also was in great measure laid aside from active missionary work. There appears to be little probability that Mrs. P. will recover. The family returned in the Morning Star, to the Sandwich Islands. Mr. Doane's family, of the same station, had also been afflicted by the severe and protracted illness of an infant child; and the prospect of being left alone on Ebon Island, in view, especially, of all the work which had been commenced by two families, and of other work contemplated for the good of the people there and on neighboring islands, was painfully trying. "It is in view of all this work," Mr. Doane writes, "and not because alone, without associates, or afraid of the people, that my heart is oppressed and pained. I do not see how there can be much curtailing. We have had services every Sabbath since landing here, and surely these cannot be dropped. And we have now opened a second preaching place—how can we abandon this? We have some learners—a little school—how can these be turned off? And then there is our translating and other book making! But let me assure you, I never entered upon work more cheerfully than on that which is now before me, though it seems so formidable. My heart is strong for the work—I love it, I long to die in it, as I pray that I may. I know of no trial which would cause me more sorrow of heart than to be compelled to leave this work."

Arrangements were subsequently made for the removal of Dr. Gulick from Ponape to Ebon Island, for a time, to take the place of Dr. Pierson. He was left there by the Morning Star; but he writes that his health is far from good.

Mr. Snow, of Strong's Island, in a journal letter, under date May 2; 1859, says:

To-day has been a pleasant and cheering day to us—the day of our annual fast for our Micronesia mission. This morning, as our native Christians did not come, Mrs. S. and myself, with our little Carrie,—little Galie was enjoying his morning nap,—went to our school-room and had a very sweet season of prayer and praise. O, how precious the love of Jesus; to meet and cheer, yea to give deep and abiding joy, to such unworthy ones as we! "Our Father" let the bow of promise span the dark future with beautiful clearness; so the Sun of Righteousness, must be some way above the horizon. This afternoon our little church of six, including ourselves, came together, with some few others, more or less interested, and we continued our praying and our praising. It was good to be there. Yesterday we received but two

of the three whom we were intending to receive.

The boy George, who had lived with Mr. Snow for several years, had been detected in falsehood. In this case he soon *seemed* deeply penitent, but ere long it appeared that he was giving himself up to other debasing sins, and he has left the family. They have been also greatly tried by the conduct of a native girl, who had been with them during nearly the whole time of their residence on the island, and in whom they had had great confidence. They were constrained to send her away. Still other painful facts, implicating two of the few who had been received to church fellowship, and those perhaps most confided in, have tried the faith and patience of the missionary. On the 8th of September he wrote:

I have been unable to effect much during the year in the way of school-teaching. During a few months we had quite a flourishing school, partly in native and partly in English. I had prepared something of a primer in Kusae, and subsequently some translations from the Scriptures for my church members, who showed a very commendable zeal in learning to read, and so far succeeded as to read my translations at morning and afternoon worship in their families. They also read and sing our native hymns at the same time. I hope, during the coming year, to do very much more in the work of translating the Scriptures than I have hitherto done.

On the 14th of October he wrote again from Ponape, where he had attended a business meeting of the mission, at which it was proposed that he should remove to Ebon Island. This he could not feel it his duty to do, and in giving his reasons he says:

A few days before the Morning Star came I was talking with the king of the possibility that she might not come, and asked him what I should do for food. He wanted to know if it was flour and meat? I told him it was those things mainly. He said we must use the food of the island; such as bread fruit, taro, bananas, sugar cane, fish, etc. But, I replied, my means of paying for such things would soon fail me. His reply was: "Never mind the pay, I will see that you have such things, you shan't suffer." As I had been dealing out the truths of God to them very plainly on the Sabbath, this reply quite touched my heart, and made it difficult for me to tell him and his chiefs, on the arrival of the Morning Star, that I had an urgent call to leave them and go to Ebon. Their uniform and earnest reply was: "It will never do for you to leave us. Who is to make Sunday? Who will take care of us? And how about those who have turned to God; who will instruct and help them?" I can hardly do more or better than to pass their question to you—if I should leave them what will they do?

## DONATIONS.

## RECEIVED IN FEBRUARY.

## MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Mechanic Falls, Cong. ch. m. e.	10 00
Portland, St. Lawrence st. ch. m.	
e. 17; unknown, 7;	21 00—34 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, A. G. L.	2 00
Winslow, Cong. ch. and so.	8 00—10 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter st. cong. ch. 542,84;	
Central cong. ch. C. Clapp,	25 ;
Walldoboro' 567 84	
Walldoboro', H. H. L. 10; O. L. L. 13 00—580 81	
Penobscot co. Aux. So. E. F. Duren, Tr.	
Garland, Cong. ch. m. e.	15 00
Guildford Village, Rev. J. A. Perry,	5 00
Holden, A friend,	1 (0)—21 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Saco, 1st cong. ch. m. e.	54 77
	700 61
Bucksport, Elm st. ch. m. e.	50 00
Eastport, Juv. miss. circle,	10 00—60 00
	760 61
Legacies.—Saco, Mrs. C. S. F. Goodale, by	
S. L. Goodale, Adm'r,	1,635 20
	2,395 81

## NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
Winchester, Cong. ch.	5 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Enfield, Rev. I. Rogers,	10 00
Orford, E. and H. A. M.	5 00—15 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Hancock, 1st cong. ch. gent. 8; la.	
18; m. e. 23;	44 00
Mont Vernon, Cong. ch. and so.	27 70
Nashua, A friend,	50 00—121 70
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, 1st cong. ch. and so.	
157,35; m. e. 43,90; wh. cons.	
CHARLES F. STEWART and JO-	
SEPH B. WALKER H. M.; a	
friend, 5;	205 25
Henniker, Cong. ch. and so. wh.	
with prev. dona. cons. JACOB	
GORDON an H. M.	71 96
Hooksett, Cong. ch.	7 00—285 21
Brockhampton co. Conf. of chs. F. Grant, Tr.	
Candia, Cong. ch. and so.	4 21
Exeter, 1st and 2d do. m. e.	21 71
Raymond, 1st do.	31 00
Salmon Falls, Cong. ch.	32 09
Windham, Pres. ch. and so.	5 00—100 07
Stratford co. Conf. of chs. E. J. Lane, Tr.	
Conway, Cong. ch.	14 23
Laconia, by Rev. J. K. Young,	10 00—24 23
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Ashworth, Cong. ch. 17,52; m. e. 7,83;	15 35
	576 55
Lancaster, Cong. ch.	10 00
	586 56

## VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Bridport, Mrs. J. H. 10; Mrs. L.	
K. 2;	12 00
Bristol, S. and P. M.	2 00
Cornwall, Cong. ch.	1 00
Vergennes, do. and so.	85 00—100 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, 2d cong. ch. and so. m. e.	86 20
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Cong. ch. and so. 175;	
J. L. 5;	189 00
Essex, Cong. ch. 3; m. e. 12; la.	
2; wh. with prev. dona. cons.	

Rev. CHARLES W. CLARK an	
H. M.	17 00—197 00
Franklin co. Aux. So. C. B. Swift, Tr.	
Fairfield, D. M.	2 60
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Weis River, Cong. ch. 50; A. B. W.	
TENNY, 50; wh. cons. him an H. M.	100 00
Oreans co. Aux. So. Rev. A. R. Gray, Tr.	
Derby, Cong. ch. and so.	10 59
North Craftsbury, do. m. e.	6 10
West Charlestown, do.	24 00—40 59
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Cong. ch. and so. 279,75;	
Seminary, 20,35;	30 00
Clarendon, Cong. ch. m. e.	1 00
Rutland, do. 211,92; m. e. 22,35; 234 27—535 27	
Washington co. Aux. So. G. W. Scott, Tr.	
Bare, Cong. ch. m. e.	9 47
Berlin, do. m. e. 39,31; la. 3;	
Mrs. I. Hobart, to cons. Rev. O.	
D. ALDIS, of Randolph, an H.	
M. 30;	91 34
Northfield, Cong. ch. m. e. 22;	
Mrs. ELIZA W. MERRILL, wh. cons.	
GATES MERRILL an H. M. 100; 123 00—223 81	
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Central cong. and so.	
m. e.	35 93
Fayetteville, Cong. ch. and so. m.	
c.	2 88
Townshend, Cong. ch. and so. 12;	
West do. Rev. S. S. Arnold, 10;	22 00
West Westminster, Friends of	
morals and missions, 60; female	
so. 41;	91 00—151 81
Windsor Co. Aux. So. J. Steele, Tr.	
Gaysville, Cong. ch.	5 00
	1,441 68
Bennington, 1st cong. ch.	26 31
Lunenburg, Cong. ch.	18 99—45 33
	1,187 01

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
East Falmouth, Indiv. 10,35; B.	
Hatch, 4;	14 25
Monument, Cong. ch.	6 00
Sandwich, Cong. ch. and so.	89 00
West Barnstable,	18 00—197 25
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, 1st cong. ch. m. e. 96,86;	
South do. 23,64;	120 50
Richmond, Rev. C. S. Renshaw,	
dec'd.	5 00
Williamstown, Rev. Dr. Hopkins, 25 00—150 50	
Boston, S. A. Danforth, Agent.	
(Of wh. fr. a friend, 300; a Remonstrant	
against diminishing the operations of	
the Board, in behalf of himself, wife	
and children, fifty dollars each, 350; a	
female friend, 50; unknown, 15; do.	
1; W. H. D. 12; a friend, 10; a lady,	
for sch. at Tocat, 30.)	
Brookfield Assoc. W. Hyde, Tr.	6,915 80
Charlton, C. E. Morse,	40 00
Essex co. North Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Mr. La-	
sell's ss.	19 00
Groveland, Rev. T. Daggett,	10 00
Ipswich, Mrs. William B. Banister,	
wh. cons. HENRY A. COWLES an	
H. M.	100 00
Newbury, Byfield ch.	7 25—199 25
Essex co. South Aux. So. C. M. Richardson, Tr.	
Manchester, Rev. F. V. Tenney's so. (of	
wh. to cons. TRUMAN HARDY an H.	
M. 100;)	111 65
Essex co.	
Andover, South ch. and par. m. e.	
23; Jubilee off'y, 50; a lady, 20;	
Chapel ch. and so. in part,	
135,50; Rev. P. Barrows, 30;	
North par. Trin. cong. ch. and	
so. which cons. Miss LAVINIA	
FAIRHAB H. M. 150;	408 50
Lynn, Central cong. ch. and so.	
66,87; 1st do. 4;	70 67

Marlblehead, 1st cong. ch. and so. 49 09—328 37	
Franklin co. Aux. So. Lewis Merriam, Tr.	
Conway, Mrs. H. S. EMERSON, wh. sons, her an H. M. 100 00	
East Hawley, Cong. ch. and so. 2 00	
Shelburne Falls, do. 92 00—124 00	
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Monson, D. W. Coburn, 10 00	
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, 1st cong. ch. 174,91; m. c. e. 114,56; L. H. I.; North par. m. c. 2; 292 49	
Haydenville, Cong. ch. and so. wh. cons. ELIAN GRAVES and WIL- LIAM M. TROW H. M. 200 00	
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Hopkinton, A friend, 1 00	
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West Needham, Cong. ch. and so. 51—109 48	
Middlesex co.	
Auburndale, Cong. ch. and so. bal. 40 00	
Cambridge, A friend, 5 00	
East Cambridge, Evan. ch. m. c. 16 88	
Newton Corner, A friend, 10 00	
North Cambridge, Mrs. T. 5 00	
Somerville, W. M. 1 (0)—77 58	
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Jamaica Plain, Mather ch. and so. 282 81	
Boston, Eliot ch. and so. gent. 49; Vine st. ch. m. c. 14,70; 54 70	
Sharon, Cong. ch. and so. 40,81; a friend, for Mr. Van Lennep's sch. Tocat, to cons. A. D. Ba- con an H. M. 100; 110 01	
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New Bedford, Trin. ch. to cons. Rev. ALLEN H. CROWELL an H. M. 131 60	
Warchester, A friend, 3 00—134 60	
Palestine Miss. So. E. Alden, Tr.	
Abington, 1st cong. ch. and so. two widows, a thank off'; 5 00	
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South Royalston, 2d cong. ch. ard. so. 50 00	
Winchendon, North ch. and so. wh. with prev. dona. cons. Mrs. CAROLINE H. MARVIN an H. M. 12 75—72 75	
Worcester co. South Conf. of chs. W. C. Capron, Tr.	
Northbridge, Cong. ch. and so. 34,19; F. F. W. 5; 39 19	
Upton, Mrs. R. G. F. 10 00—49 19	
	9,102 45
A friend, 200; do. 1,50; unknown, 5; 206 53	
Chele-a, Broadway ch. and so. m. c. 38,25; Rev. Dr. Copp, 100; Winni- simmet ch. and so. m. c. 47,80; 185 05—392 55	
	9,495 00

**Legacies.** — Cambridge, Eliza Gould, by  
Mary S. Gould, Adm'r., 200; Westfield,  
Miss Lydia E. Fowler, by George E.  
Knap, Ex'tr. 3,000; incorrectly ack. in  
Mar. Herald; 200 00

9,695 00

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Bethel, Cong. ch. m. c. wh. with prev. dona. cons. GEORGE A. HICKOK an H. M. 77 83	
Danbury, 1st cong. ch. 61 55	
Stratford, G. Loonis, 6 60—145 38	
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Stamford, 1st cong. ch. and so. 63 00	

Wilton, Nathaniel Sterling, 400 00—322 10	
Hartford co. South Aux. So. H. S. Ward, Tr.	
Berlin, Cong. ch. and so. 109 49	
East Glastenbury, do. m. e. 30 00	
Middletown, 1st do. gent. and la. 22,54; m. c. 31,46; a lady, 7; 61 00	
New Britain, 1st ch. and so. 122 07	
Westfield, Cong. ch. gent. and la. 28,47; m. c. 11,35; 40 00—362 49	
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Plymouth, Edward Langdon, to cons. Mrs. EDWARD LANGDON an H. M. 50 00	
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Terryville, Cong. ch. m. c. 33 73—84 73	
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New Haven City Aux. So. F. T. Jarman, Tr.	
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New Haven co. East Aux. So. F. T. Jarman, Tr.	
Guildford, Cong. ch. (of wh. to cons. Rev. WILLIAM S. SMITH an H. M. 50;) 179 00	
Madison, Cong. ch. m. c. 68,30; married ladies sew. so. 35; North so. cong. ch. 34,25; 137 53—216 55	
New Haven co. West Conso. A. Townsend, Tr.	
Birmingham, Cong. ch. wh. cons. HENRY SOMERS an H. M. 118 85	
Waterbury, 1st cong. ch. union m. e. 20 71	
Southbury, Cong. ch. 40 53—180 09	
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Stonington, 1st cong. ch. Mrs. S. W. 1 47—101 47	
Tolland co. Aux. So. E. B. Preston, Tr.	
Andover, Cong. ch. to cons. Rev. THOMAS C. P. HYDE an H. M. 50 00	
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Tolland, Cong. ch. and so. m. c. 4 00	
Vernon, Cong. ch. gent. (of wh. fr. Talcott Bros. to cons. E. H. TALCOTT, of Sweden, N. Y. an H. M. 109;) 266,25; la. (of wh. fr. Mrs. Josiah Hammond to cons. MARO HAMMOND an H. M. 100;) wh. with prev. dona. cons. Mrs. ELIZA D. TUCKER and Mrs. BETSEY WILLIAMS H. M. 265; m. c. 14,23; 543 45—549 48	
Windham co. Aux. So.	
Pomfret, 1st cong. ch. and so. gent. and la. 391; m. c. 67,22; 348 22	
Windham, Cong. ch. and so. 57 00—415 22	
	3,132 26

**Legacies.** — Canterbury. Mrs. Sarah John-  
son, by J. P. Chamberlain, Adm'r., 1,000 00

4,132 26

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Providence, Central cong. ch. and so. (of wh. fr. William L. King to cons. Mrs. SALLY SWAIN and Miss NANCY W. MARSH H. M. 360; GEORGE H. CORLISS wh. cons. him an H. M. 100;) to cons. SARAH H. SWAIN and EDWARD A. SWAIN H. M. 748,86; Benef. cong. ch. and so. gent. 282,75; la. 43; 1,074 61	
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#### NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
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Geneva, 1st cong. ch. 27 00	
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Skaneateles, Pres. ch. 40 00—356 15	

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Smyrna, Cong. ch.	23 00	Schoharie, Miss C. S. 5 00
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	186 25	Somers, Pres. ch. la. 4 00
Ded. disc.	16—185 49	Texas Valley, Pres. ch. 3 00
Monroe co. and vic. E. Ely, Agent.		Troy, Mrs. R. K. Champion, 50; 1st pres. ch. to come. ABNER LOVE-LAND an H. M. 100; 150 00
Nunda, 1st pres. ch.	17 50	Upper Jay, P. Wells, 3 00
Ogden, do.	18 18	West Nassau, 15 00
Rochester, do. a friend, 200;		Westport, Cong. ch. 49 18
Plymouth ch. 90; Mrs. S. Ray,		Willisboro, do. 5 12
10.	300 00—335 68	Wilson, Union miss. assoc. 3 00—1,735 10
By William Alling, Agent.		<b>Legacies.—New York city, Mrs. Margaret Clarke, by Edward Clarke, Ex'r,</b> 5,843 34
Bergen, Stone ch.	7 19	
Holley, Pres. ch.	25 00	
Sweden, do.	17 72	
Spencerport, Cong. ch. S. C. W.	10 00—59 91	
New York and Brooklyn Aux. So. A. Morwin, Tr. (Of wh. fr. Mrs. H. C. Packer, 100;		
Fisher Howe, 50; Miss C. A. Hedges, 50; a gent. of Allen st. pres. ch. for a day school at Tocat, 50; students Union Theolog. sem. m. e. 24; Brooklyn, Mrs. NATH'L HOWLAND, wh. cons. her an H. M. 100; C. J. L. 10; New England ch. 50; Mrs. Hannah Ireland, 52; J. W. by Rev. A. H. 25; 4th av. pres. ch. in part, 131,21; J. C. Baldwin, 239; H. K. Sheldon, 100.) 1,904 16		
Oneida co. Aux. So. J. E. Warner, Agent.		
Augusta, Cong. ch. 14,89; m. e. 21,11;	31 00	
Utica, 1st pres. ch. m. e.	22 48	
Waterville, Pres. ch.	13 57—132 65	
Plattsburgh and vic. L. Myers, Tr.		
Plattsburgh, 1st pres. ch.	7 00	
Syracuse and vic. Aux. So. S. Mead, Tr.		
Syracuse, 1st pres. ch. 20; 1st Ward do. 41; less ex. 3, c.	60 70	
Watertown and vic. F. Baker, Agent.		
Cape Vincent, Pres. ch.	11 85	
Watertown, 1st do. (of which from friends, to cons. ISAAC COVERT of New York an H. M. 105, m. e. 165,30,) to cons. ROBERT LANSING, FREDERICK SONTAG, JOHN CLARK and FREDERICK BAKER H. M.	555 24—567 09	
	3,608 24	
Albany, A friend, 50; 1st cong. ch. and so. 204,81; 4th pres. ch. 100; 333 81		
Apalachin, Pres. ch.	21 40	
Bath, N. S. pres. ch.	11 09	
Cambria, 1st cong. ch. and so.	42 00	
Cayuga, Pres. ch. Stile class,	2 00	
Gulfon Springs, M. H. Merriman,	50 00	
Conneautville, C. B.	1 00	
Cooperstown, Pres. ch.	16 84	
East Bloomfield, M. A.	19 00	
East Pharsalia, Cong. ch. for Gaboon, m.	12 00	
Fort Covington, 1st pres. ch.	25 00	
Franklinville, Pres. ch.	5 00	
Fayetteville, Pres. ch. a friend,	5 00	
Gilbertsville, Pres. ch.	62 00	
Hamden, Rev. W. Fraser,	4 00	
Hudson, Pres. s. for Dea. John Herneda, Oronoish,	35 00	
Johnsonville, Pres. ch.	7 00	
Livonia Centre, do.	75 00	
Lockport, 1st do. 156,27; m. e. 61,1;	217 28	
Malden, Pres. ch. m. e.	44 93	
Malone, Cong. ch. (of wh. fr. W. A. Wheeler, wh. with prev. don. cons. MARY K. WHEELER an H. M. 50;) wh. with prev. don. cons. Mrs. EUNICE HOUSE, Mrs. MARY K. WRAD, HIRAM J. DUNHAM and TIMOTHY PALMER H. M.	378 95	
Middleton, I. O. B.	2 00	
New Board, Cong. ch.	11 00	
Oakfield, Pres. ch. and cong.	26 00	
Palmyra, Rev. H. Eaton,	19 87	
Plattsburgh, Pres. ch.	25 00	
Ded. disc.	1 73—325 94	
Defiance, 1st pres. ch.	3 73	
Ellsworth, United pres. and cong. chs.	40 00	
Harman, Cong. ch. m. e.	24 85	
Hartford, S. Hayes,	19 00	
Kinsman, Cong. ch. and so.	97 00	
New Plymouth, 1st pres. ch.	3 00	
Oxford, Unknown,	1 00—179 65	
	3 5 53	

## Donations.

## INDIANA.

By G. L. Weed, Tr.	
Bedford, Mrs. L. K. B. 5; L. P. B.	
5;	10 00
Columbus, Pres. ch.	12 00
Crawfordsville, Central pres. ch.	
m. c. 26; Miss H. S. 5;	25 00
Gilard, Pres. ch.	5 01
Indianapolis, 4th do. m. c.	4 :5—56 25

## ILLINOIS.

By Rev. C. Clark.	
Dunton, Pres. ch.	12 00
Elk Grove, Cong. ch.	16 00
Kendall, do.	4 00
Xenover, Pres. ch.	17 00—49 00
Big Spring,	3 00
Brighton, L. P. S. 39; A. B. V. 2;	
S. F. V. 25;	43 50
Bunker Hill, Cong. ch.	20 00
Carlinville, Pres. ch. m. c. 8; J. C. 2; 10 00	
Chicago, 1st pres. ch. wh. with prev.	
dona. cons. E. S. WELLS an H. M.	50 00
Danville, Pres. ch. to cons. Rev.	
WILLIAM R. PALMER an H. M.	50 00
Morris, Cong. ch. wh. with prev.	
dona. cons. LEVI PIERCE an H. M.	32 00
Ottawa, 1st cong. ch.	17 60
Payson, A. S.	4 00
Princeton, A. P. C.	1 00
Quincy, 1st cong. ch.	26 54
Springfield, 3d pres. ch.	60 00
Washington, 1st pres. ch.	10 00
Wilmingtton, do.	22 28
Woodburn, Cong. ch.	60 00—411 66

460 66

## MICHIGAN.

Bay City, Pres. ch.	12 26
Canadagua, Cong. ch. 6; S. S.	
H. 4;	10 00
Hilldale, Pres. ch. m. c. 10; B.	
Hammond, 15;	25 00
Hudson, By Rev. J. W. Baynes,	3 00
Jonesville, Pres. ch. m. c.	1 88
Litchfield, Cong. ch.	13 50
Pontiac, 1st do.	31 19
Richland, Pres. ch. and so.	61 23—157 06

## WISCONSIN.

Beloit, J. M. K. 5; a friend, 5; B.	
Durham, 18;	28 00
Berlin, 1st pres. ch. m. c.	16 00
Fox du Lac, W. C. H.	2 01
Fort Atkinson, Cong. ch.	6 00
Liberty, Pres. ch.	2 51
Milwaukee, Spring st. cong. ch.	2 00
Ripon, 1st cong. ch.	6 00
Rosendale, Cong. ch. and so. 32 52;	
m. c. 10; wh. with prev. dona.	
cons. Rev. ISAAC N. CUNDALL an	
H. M.	42 52
Stoughton, Pres. ch.	5 00
Summit, do.	15 00—125 02

## IOWA.

Bowers Prairie, 1st cong. ch.	12 60
Decorah, A friend,	3 00
Kossuth, 1st pres. ch. m. c.	2 00
Magnolia, Ch.	5 00
Toledo, Cong. ch.	3 00
Van Buren, Rev. O. Littlefield,	23 50—49 10

## MISSOURI.

St. Louis, Union ch. m. c.	6 00
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## TENNESSEE.

Blauntville, Pres. ch. (of wh. fr. S.	
Rhea, 35; W. W. James, 25; wh.	
cons. Rev. JOHN BAININGAR an H. M.)	
J. M. E. 10; J. L. Rhea, 10; Mrs.	
F. H. dead, 3; others, 33 89; wh.	
cons. Rev. JOHN B. LOGAN an H.	
M.	105 89
Bristol, J. R. A.	10 00—115 89

## MINNESOTA.

Oak Grove, Pres. ch.	20 00
St. Paul, Plymouth cong. ch. coll.	6 00—26 00

## OREGON.

Albany, Cong. ch.	12 00
Forest Grove, do.	41 60—56 60

## KANSAS TERRITORY.

Elmwood, Rev. E. W.	5 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Eski Zagra, Bulgaria, Rev. T. L. Byington,	100 00
Fingal, C. W., E. D. Johnson,	20 00
London, Eng. P. Cathen,	97 54
Fajutasee, Min., Coll. 4;64; m. c. 4;81;	9 45
Park Hill, Cher. Na. m. c. 23;68; Pine	
Ridge, m. c. 23;35;	47 03
Wheelock, Choc. na. Miss M. Whitcomb,	
for male sem. Ororimiah,	
Turkey, Arabkir, m. c. 4;99; S. R.	50 00
and fam. 2;36; G. A. P. and M.	
H. P. 2;56;	9 71
Adriano pole, Col. Biddolph,	22 00
Constantinople, An aged mission-	
ary and his wife, 10; M. A. B.	
and L. A. B. 4; Yem Kapoor,	
m. c. 2;62; Mr. D. 4; fam. 4;08;	
miss. chil. Jubilee off'g, 21;50; 42 20	
Kharpoof, m. c. 40;40; sew. cir.	
3;85; miss. families, 27;95;	71 53
Smyrna, Native coll. for Bulgaria,	26 52
Yogat, m. c. 18;40; three breth-	
ren, 10; J. N. B. and C. W. B.	
110;	138 40—310 36

644 40

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	.	.	.	.	\$ 33 73
NEW HAMPSHIRE,	.	.	.	.	6 82
VERMONT,	.	.	.	.	56 00
MASSACHUSETTS,	.	.	.	.	12 55
CONNECTICUT,	.	.	.	.	18 17
NEW YORK,	.	.	.	.	152 25
PENNSYLVANIA,	.	.	.	.	67 65
OHIO,	.	.	.	.	1 62
MICHIGAN,	.	.	.	.	104 53
ILLINOIS,	.	.	.	.	36 50
INDIANA,	.	.	.	.	1 16
TENNESSEE,	.	.	.	.	15 00
WISCONSIN,	.	.	.	.	2 60
IN FOREIGN LANDS,	.	.	.	.	17 16

\$ 336 18

Donations received in February, 25,05 06  
Legacies, 3,335 20

\$ 28,840 26

TOTAL from August 1st to February 29th, \$151,753 79

## THANK-OFFERINGS FOR THE DEBT.

RECEIVED IN FEBRUARY.

MAINE.—Eastport, Juv. miss. so.	10 00
MASSACHUSETTS.—Ashburnham, Mrs.	
H. C. M. 5; Enfield, a lady, 6; Grover-	
land, a friend, 5;	15 00
CONNECTICUT.—Salisbury, A. B. C.	3 60
N. Y.—Schoharie, Mrs. L. S. Parsons,	
Point, E. G. Ford, 2;	8 00
IOWA.—Wife of a Home missionary, 1;	
Scott, pres. ch. 2;	3 00

39 00

Previously received,

2,119 40

2,196 40